

# *the* Instructor

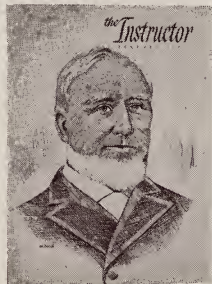
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# the Instructor

January 1952  
Volume 87 Number 1

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.  
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

This month we pay tribute to President George Q. Cannon, founder of *The Instructor* and first general superintendent of the Deseret Sunday School Union. Elder Cannon, after spending fifteen years on missions from Hawaii to Europe, was deeply concerned that children of the Saints were growing up with little or no opportunity to learn the Gospel and the history of the Church. Therefore, he took vigorous hold of the great Sunday School movement that had been started in 1849 by Elder Richard Ballantyne. Encouraged by President Brigham Young, he set out to establish schools throughout the entire Church. As part of this work he determined to publish a magazine, called *The Juvenile Instructor*. The first issue came off the press in January, 1866.

(See page 4 for further information about this great man and his work.)

—Cover by Goff Dowding.

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## CONTENTS

### Editorials:

The Sacred and Reverential Language of Prayer— President Stephen L. Richards—Superintendent George R. Hill	1
Cooperate for the Common Good or Perish—Milton Bennion	2
Volume I—Number I—Harold Lundstrom	3
George Q. Cannon—Sunday School Pioneer—Kenneth S. Bennion	4
Know Your General Board—Harold Lundstrom	5
Elijah the Prophet and His Mission—II.—President Joseph Fielding Smith	7
Views of the News—Honors to Youth (Dee Passey)—By Marie Curtis	9
—1951 Gospel Doctrine Class (Monroe North Ward South Sevier Stake)	10
—Marie Curtis	10
—Effective Presiding—E. Garrett Barlow	10
The Apostasy—VI.—T. Edgar Lyon	11
A Challenge for Sunday School Teachers—Joseph W. Richards	13
On Praying in Public—Earl J. Glade	14
Stories for Children From the Holy Bible—Marie Fox Felt	15
“Elisha Helps a Widow”	15
Holy Places (Poem)—Mrs. Seth Harper	15
Living With Great Souls Through Memorization	16
Colored Pictures: Center spread	16
“Daniel Refuses King’s Wine”	16
“Lord, Teach Us to Pray”	16
Teaching the Effects of Alcohol-Tobacco-Narcotics—Milton Bennion	17

Departments:	
Superintendents—“Keep the Trust”—David Laurence McKay	18
Secretaries—“Meticulous Reporting Pays Dividends”	18
—British Mission Presidency	20
Librarians—“Teton Stake Presses Forward”—Wendell J. Ashton	21
“Library Helps from Rexburg” (Concluded)	22
Music—Suggestions on the Hymn of the Month	23
—Sacrament Music and Gem	23
Teacher Training—Lessons for the Month of March	24
Ward Faculty—“Enlistment-Enrollment-Attendance”—Kenneth S. Bennion	25
Junior Sunday School—“Enlisting Membership”—Eva May Green	27
Sacrament Gem	28
Suggestions on the Song of the Month	28
Questions from the Field	29
Supplementary Material	29
Lesson References for the Month of March	30
Humor, Wit and Wisdom	31
Statements from the First Presidency	32

“The Potency of Personal Influence”—Fres. David O. McKay	
“Spearheading the Aim”—Pres. Stephen L. Richards	
“The Sunday School’s Opportunity”—Pres. J. Reuben Clark, Jr.	
The First Presidency—Church of Jesus Christ of Latter-day Saints—	
Twice A Lone Eagle—By Wendell J. Ashton	Inside back cover
	Back cover

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## THE DESERET SUNDAY SCHOOL UNION

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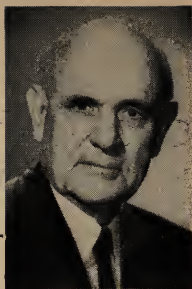
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# THE SACRED AND REVERENTIAL LANGUAGE OF PRAYER\*



*By President Stephen L. Richards*

I THINK, my brethren, that in the quorums and classes, you would do well, as in the homes also, to teach the language of prayer—"thee and thou," rather than "you." It always seems disappointing to me to have our Father in heaven, our Lord, addressed as "you." It is surprising how much we see of this in the mission field

among the young men who come to serve there. I think you might make note of it, and avail yourselves of any opportunities that may come in order to teach the "sacred and reverential language of prayer."

\*Excerpt from the address of President Stephen L. Richards, delivered at the General Priesthood Meeting on October 6, 1951.

*By General Superintendent George R. Hill*

THE inspired utterance and injunction of President Stephen L. Richards, published above, that we use the "sacred and reverential language of prayer" when addressing our Heavenly Father, is most fitting and timely. In Sunday School, children and youth are taught to pray. In the opening and closing exercises and in the various classes there is opportunity to hear and to practice using these sacred personal pronouns, "Thee and Thou, Thy and Thine," in prayer and in song. Let us all learn to use this "sacred and reverential language of prayer."

Each Sunday during the month of March 1952, may every class in all Latter-day Saint Sunday Schools repeat and learn the Lord's prayer as found in Matthew 6:9-13.

In April it might be well for the classes to learn the "blessing on the bread."—*Moroni 4:3*. This should familiarize the members with the

use of these sacred pronouns and add to reverence during public prayers. Those beautiful hymns, "O My Father," "I Need Thee Every Hour," and "Guide Me to Thee," should serve a similar purpose. Let us teach our members to pray in the "sacred and reverential language of prayer."

*"And after this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

*Thy kingdom come. Thy will be done in earth, as it is in heaven.*

*Give us this day our daily bread.*

*And forgive us our debts, as we forgive our debtors.*

*And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."*

*—Matthew 6:9-13.*



# COOPERATE

## FOR THE COMMON GOOD OR PERISH

*By Milton Bennion*

IT has been characteristic of all the great saints of recorded history that they have been devoted to the greatest ultimate good of their fellowmen. That is the Christlike attitude.

The Savior of mankind manifested great sympathy for the poor, the oppressed and the underprivileged, among his fellowmen, rather than for those who exalt themselves above their fellows, either because of their great possessions or their assumed personal superiority.

It seems needless to say that the value of worldly possessions depends upon the use that is made of them. They may be a blessing to mankind, including the possessor, or they may be a curse to both. History and biographies provide ample proof of this fact. The same is true of nations, churches, and other large and powerful groups.

A substantial fortune may be accumulated by capable, honest men who act on the principle of rendering the best possible service to their customers. This fortune may, however, be the ruination of the next generation.

It is well-known that the drug business offers opportunity for great profits either by honest or by crooked methods. One of the most respectable drug firms in America was, some years ago, offered a contract for the use of its name that would yield many millions in profits. This was in the earlier stages of the craze for multiple-purpose vitamins for everyone irrespective of their needs. This company rejected the offer and continued its well-established policy of honesty and service as the first essentials. Nevertheless, in the course of years, they accumulated a substantial fortune.

Quite recently a young man, a recipient of a large share of this fortune and a bearer of the honorable name of the company, was seen in one of the great gambling centers of the world, where immorality is rampant, throwing away this for-

tune like the prodigal son of the New Testament story. This is only a sample of what has frequently happened in America.

Control of property, whether by individuals or by organized groups, involves great moral responsibility. The temptation to use property for the benefit of those who control it may overpower any but the strongest and most unselfish characters.

Honest mistakes may, of course, be made through lack of intelligence, or because of rapid changes in circumstances that could not well have been foreseen.

An individual may accept correct principles in the abstract, but reject them in the concrete. This is, in fact, rejection of the principles by which he professes to be guided. Instead of following the teachings of Christ, he may be doing the opposite. He thus becomes a conscientious sinner. The only salvation for him is that he shall become keenly aware of the ultimate consequences of his conduct; how it affects his fellowmen for good or for evil, in both the near and the remote future, and with this a sense of his responsibility for their welfare. This principle is recognized in the Biblical story of mankind's advent upon earth.

Every individual should examine himself frequently to determine how the principles he professes are applied in the concrete. What is his purpose in each particular act as he goes about his daily work. Is he always concerned about giving the greatest service to God and fellowmen, or is he sometimes concerned about the greatest gain for himself, either in this world, or in the worlds to come. In either case he may discover that he is departing from the teachings of Christ.

*"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it."*

—Mark 8:35.

## VOLUME I—NUMBER I

By Harold Lundstrom

IN two locked safes, one at the Church Historian's Library at 47 East South Temple Street and the other in the general offices of the Deseret Sunday School Union at 50 North Main Street, are kept the only known bound volumes of the first year's issues of *The Juvenile Instructor*.

### Historical Background

Now priceless, the two well-worn bound volumes contain the first twenty-four issues of the second oldest Church magazine still in publication; they begin with the January 1 issue and conclude with the December 15 issue. On page one of the semi-monthly four-page magazine appears the date-line in bold type, "Great Salt Lake City, 1866." This was only nine months after the termination of the Civil War.

The year 1866 was also three years before the coming of the railroad to Utah on May 10, 1869, and the problem of securing paper by wagon across twelve hundred miles of prairie was acute. "Bear with us," a small note pleads, "it will most likely be another month before the second number of *The Instructor* can be issued. Our stock of paper is on the way, but not yet here; and illustrations which are ordered can hardly reach in less than a month. After that we will endeavor to issue to date. The full number of papers, however, to make it a semi-monthly, will be printed and supplied to subscribers in the year."

### Noble Concepts

Writes Editor George Q. Cannon forthrightly and with conviction in "Salutatory," his first editorial, "There does not exist a single reason, that we can perceive, why there should

not be a well-supported and extensively circulated first-class child's paper published here. No other community, with which we are acquainted, indulges in such high hopes respecting their young as do the inhabitants of this Territory. The most sanguine expectations are entertained in relation to the great future which awaits them. It is very natural that this should be so; for unto us are the promises made. But to have these hopes and expectations gratified, steps should be taken to train our children and to do all in our power to prepare them for the duties that will devolve upon them. It is to aid in this work and to supply a want which has been long felt to exist that the publication of this paper has been undertaken. Moneymaking has not been the consideration. With us it is purely a labor of love."

Noble concepts succinctly stated, these words first expressed eighty-six years ago by the editor! And noble concepts still part and parcel of every issue of *The Instructor*.

### Interesting Comparisons

In size, *The Juvenile Instructor* was practically the same size as the "Church Section" of today's *Deseret News*. But instead of the five



Photo by Boyd B. Billough

FIRST VOLUME FASCINATES SUPERINTENDENCY  
Supt. George R. Hill, Center; left to right: A. Hamer Reiser, Richard E. Folland, Exec. Secy; and David L. McKay.

columns common to the modern tabloid size, *The Juvenile Instructor* was printed in three columns. And once an article started, it continued, column after column, without jumping as is the practice in today's printing methods.

Typical of every issue of the first year's publication, the January 1 magazine had three illustrations. A half-column cut of an angelic looking savage is included with the article, "Who Are the Indians?" "Death by Crucifying" is illustrated with a column-wide line cut showing Jesus hanging on the cross. A Currier and Ives type print of a locomotive with billowing smoke and pulling three

(Concluded on page 19.)



# GEORGE Q. CANNON— SUNDAY SCHOOL PIONEER

By Kenneth S. Bennion



GEORGE Q. CANNON

To a great extent our Sunday Schools are the "lengthened shadow of a man" who took hold of the movement at a critical time and carried it forward valiantly for nearly forty years.

Among the many remarkable achievements of the Church was the bringing together of great leaders. High among the foremost men of his time was George Q. Cannon. Born in Liverpool, England, on January 11, 1827, he was a member of the illustrious Cannon family of the Isle of Man. As a boy of twelve, in his mother's home, he first heard the Gospel from his uncle, John Taylor.

Much has already been published concerning George Q. Cannon; and every history of the Church tells of his activities. The *Instructor*, during 1946, carried a series of articles covering his life and works. This material, from the pens of his son and daughter\* should be carefully preserved as a storehouse of early Church history and pioneer life.

It was during 1864, just after his return from a four-year mission to

England and Europe, that George Q. Cannon directed the organization of a Sunday School in the Fourteenth Ward, in Salt Lake City. The work appealed greatly to him; for he was concerned about the efforts and money being spent to win converts throughout the world, and at the same time permitting thousands of our children to grow up without adequate training in the principles of the Gospel. He saw, too, that if Sunday Schools were to spring up throughout the Church without central organization and control, they would become so diversified in their nature, objectives, and organization that there would be a scattering of effort with unsatisfactory results. As a matter of fact, some of the early schools were teaching only spelling and reading, just as the day schools were doing. He set out to find ways and means to perfect the organization. At a meeting presided over by President Brigham Young, in November 1867, the Parent Sunday School Union was organized, with George Q. Cannon as superintendent, a position he was to hold until his death in 1901.

More than two years before this organization was effected, however, Superintendent Cannon set about to publish a magazine. He was already a veteran in the publishing field and knew well the value of a magazine in unifying efforts and in providing needed sources of teaching material and ideas.

Already the year 1865 was too far advanced to permit the bringing in of supplies from the East; but Elder Cannon had been publishing the *Western Standard* newspaper in California, and knew where he could get the necessary supplies. He had hoped to have the first issue of the magazine off the press in time for the

October Conference. He had anticipated using paper from the paper mill in the mouth of Big Cottonwood Canyon. But that source was inadequate even for the needs of the *Deseret News*. Therefore, he went to California and there purchased the necessary type, a few "cuts," or engravings, and as much good paper as he could haul across the desert. These materials were carried by ship down the coast to Los Angeles, and there were loaded into a wagon for the trip to Salt Lake City.

It is to be remembered that in 1865 there were no roads as we know them today. Elder Cannon had already made the journey several times, and knew the way, even across sandy wastes where wagon tracks were soon obliterated. The journey was long and tedious, as well as dangerous. From the little town of San Bernardino the way led over the mountains, into the great Mojave Desert.

Even today, with a beautiful paved highway and swift automobiles, the road is long and wearisome. But the heavy load of type and paper for the new Sunday School Magazine moved forward only twenty or so miles a day—200 miles in ten days! Though it was December, the desert was hot and dry. "Journey of Death," the Spaniards had called it. As much water as possible was carried on the wagon; but the way was long, and there were delays. Consequently, long before the first great goal, Las Vegas, was reached, men and horses were desperately in need of water. The last drops were rationed, and the long hours stretched out endlessly. By resting during the day and traveling at night, the small party finally crossed the last sandy stretches safely and reached the lush grass and sparkling spring water that made

(Concluded on page 6.)

\*Joseph J. and Rosannah Cannon Irvine.

## KNOW YOUR GENERAL BOARD

*By Harold Lundstrom*



SUPERINTENDENT GEORGE R. HILL

THE public press carried notice a year or so ago of the retirement of Dr. George R. Hill. But to see him now, early and late, day in and day out, assiduously working in the interests of the Sunday Schools and their members, one would never associate the word *retirement* with him.

It is true of course that Dr. Hill quit work as director of agricultural research for the American Smelting and Refining Company where for a quarter of a century he had made numerous significant contributions.

But it is also true, that his retirement has only given him more time to devote to Deseret Sunday School Union work. Sustained as general superintendent on October 2, 1949. Elder Hill brought to the position years of Church-wide Sunday School experience. Back in 1925 he was called to the general board. Later he served as second assistant to

Superintendent George D. Pyper, and then as first assistant to Superintendent Milton Bennion.

Now a member of the Bonneville Stake High Priests Quorum, Elder Hill has served faithfully through all the offices of the Aaronic Priesthood, and as a member of the 220th Quorum of Seventy.

His other Church assignments have been legion. He was a teacher in MIA. And for nine years, from 1926-35 and while also a member of the Sunday School General Board, was a member of the Young Men's MIA General Board. He was a chorister and teacher previously, first in the Springville Third Ward Sunday School and then for a decade in the Logan Fifth Ward before being superintendent. Twice he was a member of a stake Sunday School board, Cache and Salt Lake.

In Boy Scout work his great re-

cord goes back to the beginning of Scouting in Utah, and he has held many troop, district, and national offices.

Elder Hill was born in Ogden. After his graduation from BYU High School, he received a B.S. degree from BYU and a year later, a B.S.A. degree from USAC. Cornell University conferred upon him a Doctor of Philosophy degree in 1912. School teaching, both high school and college, claimed him before he began his work for American Smelting.

Married to Elizabeth Odette McKay, sister of President David O. McKay, in 1914, Superintendent Hill is the father of three children.

FOR three decades now, the name of A. Hamer Reiser has been, throughout the Church, almost synonymous with the Deseret Sunday School Union. As the second eldest member of the General Board in years of seniority, First Assistant General Superintendent Reiser has marked many a policy and procedure with the stamp of his skill, his love and consideration for children, and his devotion to the Church.

In fact, his pioneering in one vital field of teaching alone, visual aids, has by common acknowledgement been of Church-wide importance in improving the technique of thousands of priesthood and auxiliary teachers.

Elder Reiser began his Sunday School work following his graduation from the University of Utah where he had been granted his degree as

an English major. As the newly-employed, part-time general secretary, Elder Reiser found time and the ambition to continue his legal education until he passed the bar in 1926. Then he practiced law for two years before he began devoting his full-time to the secretary's office.

During the 21 years that he was the general secretary, Elder Reiser wrote many lesson texts; he helped, too, to develop many important Sunday School features, and traveled to most of the Stakes and missions in the interest of Sunday School work.

He was named an assistant to Superintendent Milton Bennion on March 2, 1943 (and to Superintendent Hill on October 2, 1949).

Nine years ago, Elder Reiser was asked to be general manager of the Deseret Book Company, and served in this exacting position until late



SUPERINTENDENT A. HAMER REISER



this fall when he entered the private automobile business at Buhl, Idaho.

In addition to his Sunday School work, and rearing his large family of eight children (he was married to Elizabeth Baxter in the Salt Lake

Temple in 1920), Elder Reiser has found many opportunities to serve—and to serve well—his community.

For eight years he was a member of the University of Utah Board of Regents, and was vice chairman for

two years. He was a member of the Federal War Production Board on Publications, and has been particularly active in many chairmanships of committees in the Salt Lake Chamber of Commerce.



SUPERINTENDENT DAVID L. MCKAY

DAVID Lawrence McKay has been accumulating devoted Sunday School experience since he was a young man only in his teens. He began his first Sunday School teaching

in Huntsville, ancestral home of the McKays, one summer while a student at Weber Academy.

After a three-year mission, of which two-and-one-half years were spent in Switzerland and completed with his being transferred to England where he served as associate editor of *The Millennial Star*, Elder McKay spent a year in Paris as a psychology student at the Sorbonne.

Home again, he entered the University of Utah where he took his A.B. degree before going to Washington, D. C. After graduation from George Washington University with an LL. B. degree, Elder McKay taught French and business law at the McKinley Technical High School in the nation's capitol for seven years.

After further study at Harvard Law School he was awarded an LL. M. Today, Elder McKay stands as the senior partner in a large Salt Lake City law firm and is a member of a number of important legal and civic organizations and societies.

Pursuing his education never detracted from Elder McKay's inherited love for and devotion to Sunday School from his father, Pres. David

O. McKay, who served for so many years as General Superintendent. In addition to teaching at Huntsville, Elder McKay has also taught Sunday School classes in Washington, D.C., and in the Thirty-third, Seventeenth, Yale, and University wards in Salt Lake City.

He served as a stake board member in the Ogden, Salt Lake, and Bonneville Stakes. For a time, Elder McKay was an assistant superintendent of the Salt Lake Stake Sunday School, and later superintendent of the Bonneville Stake.

In 1943 he became a member of the General Board of the Deseret Sunday School Union and has given service on the Senior Committee, and as chairman of the Standards Committee, as well as on many other special assignments.

Elder McKay was sustained as second assistant General Superintendent at the October, 1949, General Conference.

While on the Salt Lake Stake Sunday School Board, Elder McKay met Miss Mildred Calderwood, and they were married in 1928. Today they are the parents of four daughters.

## GEORGE Q. CANNON—SUNDAY SCHOOL PIONEER

(Concluded from page 4.)

the site of Las Vegas famous long before the days of the earliest Mormon pioneers.

After resting a few days, the outfit moved on toward the snowy mountains ahead. A few days later, instead of enduring the hot sand, mirages, and drouth of the desert, they were wallowing in deep snow between St. George and Cedar City.

Arriving in Salt Lake City, Elder Cannon set to work at once, preparing the material and setting the type. At last all was in readiness, and the first issue of the *Juvenile Instructor*, the first children's magazine in the western half of America, came off the press. A description of the magazine and further information about it will be found in the December *Instructor*, 1949, page 665.

Though people were enthusiastic about the magazine, and the desired benefits began immediately to be felt, there was still much to be done. As many know too well, it is one thing to publish a magazine, and quite another to induce people to pay good money for it, to read it, and to apply its ideas and other helps to their work. Subscriptions were sold throughout the Church; but Sunday Schools were few and the total membership was small. Of these, no large percentage would subscribe. The problem of securing suitable paper was an ever-present crisis, threatening constantly to stop all further publication of the magazine.

Through it all, George Q. Cannon fought a continuing battle, using every possible resource available;

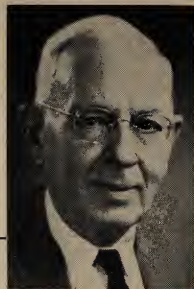
and always, when the situation seemed most hopeless, the way opened up and it was possible to keep on with the work.

In addition to performing his general Church duties, first as a member of the Quorum of the Twelve and later as a counselor in the First Presidency during three administrations, President Cannon constantly traveled the length and breadth of the Church. Whether at home or far away, he devoted his efforts to building up the Sunday Schools, unifying methods and objectives; instilling in the hearts of workers everywhere an undying zeal for the great Sunday School cause. Thus he continued until 1901, when death released him from his many arduous but glorious missions.



# ELIJAH THE PROPHET AND HIS MISSION—II.

*By President Joseph Fielding Smith*



## *Distinction Between Elias and Elijah*

"Then stood up Elias the prophet as fire, and his word burnt as a lamp.

"He brought a sore famine upon them, and by his zeal he diminished their number.

"By the word of the Lord he shut up the heaven, and also three times brought down fire.

"O Elias, how wast thou honored in thy wondrous deeds! and who may glory like unto thee!

"Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High!

"Who broughtest kings to destruction and honorable men from their bed.

"Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance;

"Who anointest kings to take revenge, and prophets to succeed after him.

"Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

"Who wast ordained for reproofs in their times to pacify the wrath of the Lord's judgment, before it break forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

"Blessed are they that saw thee, and slept in love; for we shall surely live."

When John the Baptist came out of the wilderness preaching—and he was a character that had more or less mystery about him—the Jews wondered and the Pharisees sent messengers unto John to question him as follows:

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

"And he confessed, and denied not; but confessed, I am not the Christ.

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

"And they which were sent were of the Pharisees.

"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not;

"He it is, coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

"These things were done in Bethabara beyond Jordan, where John was baptizing."

They wondered who John was. He came as one with authority, and they knew that the prophets of old had testified that Elijah was to come again. And so they wondered if John were Elijah—It is written Elias here, but in the modern version I say it is written Elijah, as it should be, And so they asked him, Are you the Christ?—because they knew the Christ would have that power. He said, "I am not."

"Are you Elias?" "No, I am not."

"Well then, why do you do these things—don't you know that these things were reserved for Elias, who was to be the forerunner of the Christ?—and then, if you are not that prophet, why do you do these things?" That was their query regard-

ing John. What John was we will refer to later.

Again, after the Savior came down off the Mount, his disciples began to question him:

"And as they came down from the Mount, Jesus charged them saying, Tell the vision to no man until the Son of man be risen again from the dead.

"And his disciples asked him, saying, Why then say the scribes that Elias must first come?"

You see, these three, Peter, James and John, who had been on the Mount, where Moses and Elijah had appeared to them, began to inquire of the Savior the meaning of it all. So they asked:

"Why then say the scribes that Elias must first come?"

"Jesus answered and said, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

"Then the disciples understood that he spoke unto them of John the Baptist."

Now, this passage of Scripture has caused a great deal of confusion in the minds of many people; and because the Lord said Elias had already come, the world has interpreted that to mean that John the Baptist was the Elias, or the fulfillment of the predicted coming of Elijah, and they refer to this passage as their evidence. The Lord had two thoughts in mind: Elijah must first come and restore all things, but Elias has already come.

## *Elijah And Moses*

When Moses and Elijah came to the Savior and to Peter, James and

John upon the Mount, what was their coming for? Was it just some spiritual manifestation to strengthen these three apostles? Or did they come merely to give comfort unto the Son of God in his ministry and to prepare him for his crucifixion? No! That was not the purpose. I will read it to you. The Prophet Joseph Smith has explained it in the Church History, Vol. 3, 387, as follows:

"The Priesthood is everlasting. The Savior, Moses, and Elias (Elijah in other words) gave the keys to Peter, James and John, on the Mount when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc.,

"If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

"Christ is the Great High Priest; Adam next."

From that we understand why Elijah and Moses were preserved from death,—because they had a mission to perform and it had to be performed before the crucifixion of the Son of God, and, therefore, it could not be done in the spirit. Christ is the first fruits of the resurrection; therefore if any former prophet had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that he be preserved to fulfill that mission in the flesh. For that reason Moses disappeared from among the people and was taken up into the mountain and the people thought he was buried by the Lord; the Lord preserved him, so that he could come at the proper time and restore his keys, on the heads of Peter, James and John, who stood at the head of the dispensation of the meridian of time. He reserved Elijah from death that he might also come and bestow his keys upon the heads of Peter, James and John and prepare them for their ministry.

But, one says, the Lord could have waited until after his resurrection and then they could have done it. It is quite evident, due to the fact that it did so occur, that it had to be done before; and there was a reason. There may have been other reasons, but that is one reason why Moses and Elijah did not suffer death in the flesh, like other men do.

After the resurrection of Christ, of course, they could easily have passed through death and the resurrection, and then as resurrected beings come

to fulfill a mission of like import in the dispensation of the fulness of times, but whether that is so or not, we are not informed.

Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James and John? Exactly the same keys that he bestowed upon the heads of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead. No, it was not that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not that. That was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the heads of Peter, James and John, and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead—and it is not confined to the living and it is not confined to the dead, but includes them both.

#### *Priesthood and Keys of the Priesthood*

I want to read to you what the Prophet said in regard to this thing, so that you will know just what authority Elijah had. You know when the Lord took Moses out of the midst of the children of Israel, he took the higher priesthood also, and he left the Aaronic priesthood and the Levitical priesthood, and added unto that the law of Moses. But down through the ages from the days of Moses, whenever the Lord had a special mission for a prophet, that prophet held the Melchizedek priesthood. But it was not conferred upon many—it was confined to certain of the prophets, whose mission required it. Joseph Smith the prophet said:

"Elijah was the last prophet that held the keys of the priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. 'And I will send Elijah the Prophet before the great and terrible day of the Lord,' etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be adminis-

tered in righteousness." History of Church, Vol. 4:207.

"Why send Elijah?" Now mark this. "Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be administered in righteousness."

Now, that is significant, and I am going to spend a little time on that passage. I hold the priesthood, you brethren here hold the priesthood; we have received the Melchizedek priesthood—which was held by Elijah and by other prophets and by Peter, James and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. That is the thing that counts, and that is why Elijah came, that is why Moses came—for he also held keys of the priesthood—and that is why they conferred upon the heads of Peter, James and John in that dispensation these privileges or these powers, these keys, that they might go forth and perform this labor; and that is why they came to the prophet Joseph Smith.

I want to read from one of the revelations what the Lord said on the subject of the new and everlasting covenant. But before I read this, I think it would be well if I say something about the new and everlasting covenant. It is something that is misunderstood by many. The new and everlasting covenant is not marriage. I want you to understand that. Marriage is a new and everlasting covenant—when performed in the temple for eternity—but it is not the new and everlasting covenant. I want to prove it to you.

In Section 22 of the Doctrine and Covenants, (which revelation was  
(Concluded on page 19.)



*"If there is anything virtuous, lovely  
or of good report or praiseworthy, we  
seek after these things."*

## VIEWS OF THE NEWS

### *Honors to Youth*

RECENTLY Dee Passey, who is now fifteen years old and who lives at the Utah Power and Light Terminal, seven miles west of Salt Lake City, went to Mayor Earl J. Glade's office to obtain information for a merit badge in scouting. During the conversation Mayor Glade obtained this information and recommended that it be printed in The Instructor.

Dee, the son of G. Iland and Eva Passey, is a member of the Edison Ward in Pioneer Stake. He hasn't missed attending Sunday School for nine years. He has not only watched and guarded his Sunday School record closely during these years but has maintained a nearly perfect attendance record at his priesthood and sacrament meetings. He has been in the presidency of his priesthood quorums continuously since becoming a deacon when he was twelve years of age.

Accomplishments like this have not come without determination and effort because he travels five miles to his meetings, very often over hazardous roads in wintertime. Two winters ago, when they were snowed in for two weeks, Dee and his father used the family car for a snow plow for one-and-one-half miles in a desperate effort to get to Sunday School. Just as the car had spent its last ounce of power in what seemed a lost race, a snow plow appeared and Dee said, "If the Lord hadn't sent that snow plow I would have missed Sunday School."

Dee has always been active in scouting and the same fine qualities discovered in other Church activities are reflected again because Dee has just become an Eagle Scout and this means regular attendance at M.I.A. as well as many hours of work and study.

Dee is interested in music and is

the priesthood chorister for Edison Ward and all who know him appreciate his accomplishments as a pianist.

Not all his time has been spent at work for he has had fun and enjoyment in building soap box racers and running in four national derbies.

Dee's ambitions are to go on enjoying life, Church and people, and learning wherever he can with never a thought of missing a Sunday School.

During an interview with Dee's mother who was so helpful in giving us the information we requested, our thoughts were turned in retrospect to the reasons "why."

1. Dee is the son of noble parents who have taken an interest in him and have given the proper counsel, advice and encouragement. You will note from this brief story that Dee's father helped him get to Church when the trip was difficult.
2. Dee set a goal for himself and his other interests were placed secondary to that goal.
3. By showing persistence and effort he knows, from several faith promoting experiences, that the Lord will bless those who are faithful.

*"I, the Lord, am bound when ye do  
what I say; but when ye do not  
what I say, ye have no promise."*

—Doctrine & Covenants 82:10.

It may be interesting to Dee and other young fellows in the Sunday School to know that our General Superintendent, George R. Hill, is a real Scouter. He holds top honors, the Silver Beaver and the Silver Antelope. He was Scout Master for ten years in Logan and was president of



DEE PASSEY

the Great Salt Lake Council for six years. Brother Hill has been registered at national headquarters continuously since he became a Scout Master in 1915.

Hats off to the young people in the Sunday Schools of the Church who, like Dee, have set their standards high. Keep them there!

—Marie Curtis

### PATIENCE

**C**OURAGE has a crimson coat  
Trimmed with trappings bold  
Knowledge dons a dress of note—  
Fame's is cloth of gold.

Far they ride and fair they roam,  
Much they do and dare;  
Gray-gowned patience stays at home  
And weaves the stuff they wear.

—Dairymen's League News.

THE Gospel Doctrine Class of the Monroe North Ward, South Sevier Stake made an outstanding record for itself in 1951. "The Teachings of the Book of Mormon," a manual written by William E. Berrett, was used and because of its great popularity and the outstanding teaching of H. Roland Tietjen, the class instructor, their membership doubled during the year and they can claim 112 active members.

Brother Tietjen gives credit to his

assistant teachers, R. S. Rasmussen, Marius Nielson, James Brown and Arthur C. Lundgreen for their interest and activity and states that this is a very enthusiastic group who have been inspired and receptive to the type of material Brother Berrett has made available.

Brother Tietjen also states that this course stimulated the holding of Book of Mormon Sunday evening fireside classes for which they are grateful.

—M. C.



1951 GOSPEL DOCTRINE CLASS

1st Row, Left to Right: H. Roland Tietjen, Teacher, Lynn Tuft, John B. Magleby, R. S. Rasmussen, Marius Nielson, Weldon Petersen, Lee Goold, Sheron Christensen, Goold Madsen, Richard Creamer, Albert R. Hansen, James Brown, Arthur C. Lundgreen, Glade Winget, Homer Olsen. 2nd Row: Nels Sorenson, Genevieve Tietjen, Eli Lundgreen, Manilla Lundgreen, Martin Rich, Wayne Tuft, Betty Tuft, Rachel Wanlass, Sadie Farmer, Lorenzo Farmer, Nepht, Nordgren, Lilly Nordgren, Vee Petersen (& baby), Betsy Anderson, John Anderson, Excel Olsen, Vera Smith, Jennie Brown. 3rd Row: Ray Barney, Caroline Rich, Annie Barney, Callie Christensen, Elva Hansen, Josie Ogden, Roy Ashcroft, Grace Ashcroft, Carrie Hansen, Louise Hansen, Laura Sorensen, Tina Larsen, Lydia Tuft, Emma Goold, Dora Brown, Estella Anderton, Tina Higgins, Lora Hansen, Ellen Jensen, Almeda Hansen, Earl Collings, Corinne Winget, Randall Nielsen, Josie Nielsen, Bertha Nelson, Kenneth Willardson, Dorothy Jean Willardson, LaVird Balle. 4th Row: Theron DeMill, Myron Madsen, Bert Jensen, Elden Higgins, Ralph Nilsson, Ione Jensen, Nancy Wrigley, Magda Brown, Ethel Erickson, Eva Conder, Rose Magleby, Floral Rasmussen, Ruth Nielson, Colleen Asay, Carlos Asay, Deane Yergensen. 5th Row: Stella Higgins, Beth Bohman, Binning Goold, Clayvone Tuft, Manell Goold, Ruth Madsen, Ellis Winget, Ida Winget, Elsie Asay, Leon Olcott. 6th Row: Reba Winget, Mae Hansen, Jerry Hansen, Zola Yergensen, Ida Erickson, Charles Yergensen, Leo Conder, Sarah Conder, Karl R. Frederick, Deane Frederick, Joseph Jensen, Charlotte Lundgreen, Wilford W. Jensen, C. W. Brown, Angus S. Newby. 7th Row: Andy Winget, Lynn Hansen, Fortia Hansen, Paul Julander, Ray Robinson, Fukan Sorenson, Verl Black, Elmer Scovil, Lynn Gleave.



PRESIDENT E. GARRETT BARLOW

ward these goals. Let each part contribute in carrying forward the message, leading the group to accept the proper conclusion.

Prepare for possible disappointments. Have something ready for emergencies. Keep activities moving along smoothly. Think and plan ahead while conducting.

II. *Promptness* in the presiding officer means be there ahead of starting time. Have all necessary materials at hand. Encourage participants to be there promptly. Have a proper place to seat those taking part in the service. It is a good plan, I think, to meet all participants as a group for prayer, to let the Spirit of the Lord touch each one before he goes into the main meeting. The presiding officer can do much to bring about unity of purpose by this thoughtful guidance. Do not be hurried or flustered. Start on time. No matter how well you have planned if you are tardy in starting you have lost something. Do not wait for the people to arrive, but start the meeting; this in itself will set a proper example and help establish punctuality in the minds of your brethren and sisters.

III. *Personality*. Give the meeting a friendly personal touch. Do not be aloof or cold. Don't stick out like a "sore thumb," be part of the proceedings, blend well, contribute, do not detract. Let the congregation recall the message, not the one who presided.

Be enthusiastic, but not boisterous, do not confuse ballyhoo with enthusiasm. Exert a confident attitude. Show faith in the program and message of the meeting.

(Concluded on page 30.)

## Effective Presiding

By E. Garrett Barlow,  
Santa Monica Stake President

"EFFECTIVE PRESIDING" is a subject with many opportunities of approach, but I should like to present it in this way, to help us to more easily remember the "p's" in presiding. They are, in my opinion: *Program or preparation, Promptness, and Personality*.

I. *Program or be prepared* means plan well ahead. Make assignments

in advance to those who are to participate. Check and follow up on these assignments so that you know you and your associates are ready at the appointed time. Let us have prayerful preparation, be humble in seeking inspiration and guidance.

Know your goals. What are you trying to do? What message are you attempting to put over? Progress to-



## "THE APOSTASY—VI"

By T. Edgar Lyon



### *Changes in Church Practices (Continued)*

THE Christian message appears to have had its first public introduction with the appearance of a bold prophet known as John the Baptist. He was the forerunner of the Messiah, and with great vigor called upon the Jewish people to turn from their evil ways and prepare to accept their promised Savior. The evangelists record that the burden of his message was for individuals to forsake sinful ways and accept of a water baptism as a seal of forgiveness. (See Matthew 3:1-6 and Mark 1:1-5.) This same message was repeated by the apostles and early Christian missionaries as the basic approach to acceptance in the fold of Christ's followers. (The book of Acts of the Apostles bears abundant evidence of this statement. See specifically Acts 2:37-41; 3:19; and chapters 10, 16, 18 and 19.) The writers of the opening period of the Christian Church were well aware of the fact that the individual must take the initiative and correct his conduct as an act of self-will, due to a realization of his evil conduct or beliefs.

One of the apparent signs of apostasy that is easily recognized within historic Christianity is the perversion of this doctrine. After the Christian Church had become strongly institutionalized and its leaders were looked upon as the necessary mediators between man and God, the priests of the Church assumed a new role. When repentance was needed, the priests did not accept the admission of guilt and the expressed determination to forsake sin as sufficient evidence of repentance. Instead, various assignments were placed upon the penitent sinner, as obligations that had to be fulfilled before forgiveness could be secured. This perverted doc-

trine gradually led to the formulation of what is today called the Sacrament of Penance. In its present form, it consists of three or four distinct steps, depending upon the interpretation placed upon the various phases of the doctrine. Three things are expected of the penitent sinner. First, he must show contrition for the sinful act. Then he must confess the transgression to a priest. Next he must make some satisfaction for the evil done. The priest, supposedly representing the power of God on earth, speaks a declaration of absolution upon the sinner. The assignments of penance were originally supposed to bear some relationship to the act of the sinner whereby an effort was made to right a wrong. This, however, was not always possible, particularly when a murder had been committed or some other irreparable crime had been done. As a result, penance assignments were made for the purpose of humiliating the confessor or of exacting from him a great sacrifice. Such penance requirements as going on a crusade to fight the infidels in the Holy Land, or the heretical Albigensians in northern Spain, making a pilgrimage to a distant shrine, the construction of a monastery or chapel, or donating toward the construction of a cathedral were of this type. Obviously, Christianity had replaced biblical repentance with an apostate penance that had complicated the process and made it more difficult for the sinner to draw close to God in a repentant mood.

In the course of the Middle Ages a doctrine arose which declared that each sin carried with it two punishments, one that could be atoned for or for which absolution could be ob-

tained on this earth, and the other which could only be punished or forgiven in the life after death. Over this latter category the priests were presumed to have no power of absolution. Penitent sinners, fearful of these unforgiven sins, sought means of having them cancelled or lightened. In the course of time, an attempt to gain some relief from the accumulation of such punishments led to the issuance and still later to a sale of Indulgences. Any attempt to understand the true value of an Indulgence is quite disappointing. It was known that during the fourth century, for example, the Christians did specific things for a certain length of time and received an indulgence applicable to the souls in purgatory or for their own sins. For instance, one could undertake a fast of 300 days (abstaining perhaps from meat, but not a complete fast from all food) and would be given an indulgence of 300 days. Just what this achieved or amounted to, the churches were unable to state except that some merit was achieved in behalf of the dead or the one still living. Today, a similar indulgence can be gained (such are called Partial Indulgences) by anyone who will read "... the New Testament a quarter of an hour a day" (See *A Catechism for Inquirers* by Rev. Joseph I. Malloy, page 37.) John F. Sullivan in his *The Visible Church*, says: "... The Church has abolished those severe penances and declares we may atone for our sins to the same extent by an Indulgence of 300 days as in early times a Christian atoned by a penance of 300 days. How much merit or atonement these long days of penance gained, we do not know; whatever we gained then, we gain now

by an Indulgence. The sentence has been commuted through the power of the infinite merits of the life and suffering of Jesus Christ, the Blessed Virgin and the Saints." (Pages 262-264.)

This uncertainty had a further stimulating effect by making people attempt to gain complete release from punishment due for unforgiven sins. This was manifested in the claims made for the unlimited power of the Treasury of Merit. According to this theory, Christ, Mary, the Apostles, the saints and the martyrs had built up a great abundance of good deeds or merits over and above what was needed for their salvation. These had accumulated in a treasury and could be made available either for the benefit of those whose own sins were greater than their possibility for atonement, or for the benefit of those who had died and were suffering in purgatory. It was claimed that the priesthood of the church possessed the key to this treasury of good deeds and could transfer or supererogate such excess merit for the benefit of those in need. Indulgences, drawn upon or payable from this inexhaustible source of saving deeds, were granted for undertaking pilgrimages, crusades or other services to the church, and also disposed of for money payments. This doctrine, although it apparently has roots in earlier centuries, was not officially promulgated until more than a millennium after the time of Christ and the Apostles. A more evident sign of an apostate doctrine or a perversion of the doctrine of salvation for the dead can hardly be imagined.

Sometime after the beginning of the fourth century of the Christian era there began to arise what is known as Mariology. This consists of the great amount of tradition and dogma relating to the position and function of the Virgin Mary as a Christian power. One of the earliest contentions was that after the birth of Jesus, his mother had never had any other children but had remained "ever virgin." Specific statements in the scriptures indicated that Jesus had both brothers and sisters, but writers, beginning with St. Jerome, attempted to prove that such references were to children of Joseph by a previous marriage or else they were cousins, nephews or nieces of the Savior. Footnotes in Roman Catholic Bibles still indicate this to be the case. Gradually through the centuries such myths grew and the

state of virginity became magnified as the greatest ideal connected with Mary's character. This gained momentum with the creating of the doctrine of original sin and the concept that the "Fall" of mankind was the consequence of a sexual transgression. Mary was assumed to have been given a place at the side of God and became the chief mediator through whom the earthly sinner should worship God or seek his aid through prayers and devotions.

This newly-created position for Mary created another problem. How did she get to be placed on an almost equality with God since she had been a mortal person and was subject to death and disintegration?

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**"If only the person who does the drinking suffered the consequences, the problem would not be so great; the fact is that anyone near the drinker is prey to his abnormalities."**

*—Joseph A. Clayton, Utah State Agricultural College.*

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This was solved by the medieval theologians with the theory of the "Assumption of Mary." According to this teaching, Mary was saved from experience of physical decay following death by a concourse of angels that descended and carried her bodily to heaven where, apparently, an immediate resurrection occurred. She was then installed as "Queen of Heaven." Such a great reward was the result of her perpetual virginity, her unique position of being the "Mother of God," and her long years of service in directing the Christian Church following the crucifixion of her Son. This teaching grew into a well-established tradition within the Church and was probably accepted by a majority of those who belonged to it. Public pressure, and the popularity of the doctrine, prompted the pontiff to declare the doctrine of the Assumption of Mary to be an official dogma of the Church, in November, 1950, thus adding another milestone to mark the highway of apostasy.

During the medieval period, the theologians discovered that the elevation of Mary to her exalted position had created another problem of which her earlier champions had not been aware. The doctrine of Original Sin held that every person born on earth was contaminated by this inherited sin and had an evil nature that was opposed to the will of God.

How could it be possible that Mary could be so contaminated and yet win such unusual favor in the eyes of God to become the mother of his Son? Furthermore, if she possessed it, of necessity, some part of it would be transferred to her offspring, with the result that Jesus would be possessed of sinful inclinations and contaminated, at least in part, by the sin of Adam. Such a doctrine was untenable with the stress which theologians had placed on the sinlessness of Jesus. This dilemma was solved by creating another dogma known as the Immaculate Conception. A legendary mother, Saint Anna, was created for Mary and it was taught that through divine intervention her soul "... was preserved from Original Sin, from her conception ... ." This doctrine refers to the manner in which Mary was conceived by Saint Anna, whereas the doctrine of the Virgin Birth deals with the conception of Jesus by Mary. Although this doctrine had been believed by many for centuries it did not become an official dogma of the Church until it was promulgated by Pope Pius IX on December 8, 1854. Here again is evidence of the continued development of apostate teachings.

If one cared to do so, he could examine many other departures from truth: Such things as the manner in which relics of martyrs and early church members came to be revered; the formulation of creeds of various Christian churches; the manner in which the Lord's Prayer was ignored as a beautiful expression of a sincere feeling, and became a fixed prayer for all occasions; the stress placed upon formal prayers; the writing of catechisms to perpetuate erroneous systems of belief not in harmony with biblical standards; ideas of Christian perfectionism and instantaneous salvation through a confession of one's faith in Jesus; the use of incense, candles and elaborate clothing and decorated altars. Such investigations could keep the interested student's mind occupied for years. All such study, however, indicates how descriptive was the statement of Jesus Christ to the Prophet Joseph Smith when, after declaring that the creeds of Christendom were an abomination in his sight, he said: "... they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."



## A CHALLENGE FOR SUNDAY SCHOOL TEACHERS

By Joseph W. Richards



WE all enter the New Year with the determination to do a better job of teaching the members of our Church. There are reasons why we must teach more effectively. These reasons are all related to the need for spiritual rejuvenation. The Sunday School reaches more members of our Church than any of the other auxiliaries or the seminaries; therefore, if the objectives outlined by the General Board are to be realized and spirituality developed to its fullest, Sunday School teachers must take the lead.

Pupils cannot be indoctrinated with religion in the public schools. They learn moral values and the need for their religion in some classes at school; but, if we are going to develop the kind of people we need to carry on and spread the Gospel of Jesus Christ, the challenge of adequate instruction rests with all church teachers. Are you, as teachers, accepting the challenge and doing your part to teach better than you ever have before?

Many of our young men are faced with the problem of serving in the armed services of the United States of America. How long this condition will continue we can't say. We can however prepare these young men to leave their homes and parents, their Church, and their friends who have been taught to live the principles of the Gospel. These men will move from a wholesome, controlled environment into an environment that will test the results of your teachings. If the objectives of the Church have been realized in the Sunday School classes, then these men will go into this new environment and accept the problems with the determination of not submitting to the forces of evil and the physical and emotional weaknesses of men. They

will be missionaries and teach by example. Their associates with different backgrounds and teachings will look to them for help. Our young men who live their Religion will not be discriminated against and ridiculed like some of our missionaries have been. Rather, they will be accepted and their beliefs and principles will become the envy of many of those who have not been as privileged as they. If you have failed in your teaching, then our Church will, temporarily or in some cases for the rest of their mortal lives, lose some of these young men. The ones that are lost may be your son, brother, or future husband. You can't afford, and neither can the Church, to lose a single person.

Since the turn of the century, the age at which our young people have been getting married has been decreasing each decade. Now the average for marriage is between the ages of about twenty-two years old to twenty-four. This presents another problem. It means that the home and parental influence and training is shorter than when our grandparents and parents were living with their parents. It also means that our newlyweds will have to provide a suitable home environment for their children at an age when they are still very susceptible to the temptations of our culture. Good effective Sunday School teaching enters the picture again. As teachers of the *truth*, you must help furnish the necessary background for your pupils to make a wise choice of their mates and be good Mormon parents for their children. If the word of God is to continue and grow, as we know it must, the roles of the Sunday School teachers must not be minimized or neglected.

Our culture changes rapidly and

the standards accepted in society are different from those we as Church Members know to be right. For example, in society the use of tea, coffee, tobacco, and the moderate use of alcoholic beverages is accepted. Infidelity, low standards of morality, and profanity are common. Our young people become confused when they are faced with two standards of behavior. In the Church they are taught the right way. In some of their activities outside of church they see the other. In motion pictures, on the radio, on television, in some of the materials they read, and unfortunately in a few homes, they see examples that are not accepted by the Church, but that are accepted by society. Again you are confronted with the question, "Are your Religious teachings effective enough to impress upon your pupils the necessity of not accepting the standards of society; rather, they live by the principles of the Gospel and work to raise the standards of society?"

The task of changing standards is not an easy one to achieve because the people working for lower standards have the best facilities and millions of dollars to promote their side of the story. As a Church we do not want to lose ground. We want to make advancements. Success can be realized only if you as teachers continue to improve. The price of improvement is better and more effective teaching. This means that all teachers must receive more training; spend more time in the preparation of their lessons; and not be content with being good teachers, but be determined to be better teachers.

The National Education Association reports that about four million children between five and seventeen years old are not attending school.

(Concluded on page 30.)



## ON PRAYING IN PUBLIC

By Earl J. Glade

GENERALLY, prayers in public should be short. In setting the pattern, the Savior gave us the Lord's Prayer of only sixty-seven words, indicating his appreciation of reasonable brevity.

In such supplications as dedicatory or patriarchal prayers, these utterances may be expanded.

A prayer consists of four parts:

1. The *Salutation* in which the Lord is addressed, such as, "Our Father who art in heaven."

2. The *Statement of Gratitude*, in which He is thanked for blessings received.

3. The *Supplication*, in which He is asked for various blessings.

4. The *Closing*, in which the prayer is brought to a termination.

When referring to our Father in Heaven, only the intimate pronouns are used, such as: Thee, Thy, Thou, Thine.

One does not say to our Heavenly Father, for instance, "We thank you for your blessings, etc, but, *We thank Thee for Thy blessings, etc.*"

The proper name of our Heavenly Father, which is *God*, should be spoken only very rarely, and then, very reverently. That is the most sacred word in all the world.

The same is true of the proper name of the Savior, which is "*Jesus Christ*." Even when it is used in the name of our beloved church, it should be spoken solemnly and with feeling. Synonyms for these great and holy names are available, and generally should be used.

In praying, in public especially, we should not repeat these sacred words again and again. As a rule, twice in a single prayer should be quite sufficient. We are counselled that the Lord does not like vain repetition.

Some people, in praying, when pausing to collect their thoughts, or when wondering what to say next,

use the expression, "Our Father in Heaven," as a sort of rallying device, or an object through which to get one's bearings, and have been known to repeat these sacred words twelve or more times in a single prayer. This is hardly proper, even when it is done humbly, because it is repetitious.

Some people think that a long prayer for every day purposes, is more likely to be heard in heaven,

may be a rich spiritual experience, we earnestly pray, In the name of Jesus Christ. Amen."

Remember the pronunciation of the word "*Amen*" is "*aymen*" with the long "a." That it the preferred rendering of the word "*Amen*" in a spoken utterance. In singing, the Italian "a" is used.

Before you start to utter your prayer, quietly and inconspicuously clear your throat behind a handkerchief, making sure your vocal chords are in order. Fear sometimes causes mucous to gather in your throat without your knowing it. To have to do this after you have addressed the Lord is, indeed, unfortunate.

Speak the beautiful words clearly and reverently, to the Lord, who is only twenty feet away. In fact, He may even be much nearer than that. Thus, all members of your Sunday School will hear you. They also want to be within ear-shot as they, too, are a part of your prayer. Be sure to use the pronoun "*we*," because you are voice for everyone in the Sunday School.

Say each word of the prayer calmly, distinctly, and naturally. Don't vocalize the pauses between the words or sentences, that is, when you have uttered a word, stop saying anything more, as far as that word is concerned. For instance, some people add syllables to their words before and behind. The syllable they use mostly is "uh." The word "and" then becomes "and-uh," the word "he" becomes "he-uh," and so on. This lessens the beauty of our language, which, when properly used, is one of the loveliest in the world.

No matter how humble your prayer is, if you will phrase it simply and pronounce it with clear and articulate voice and reverent tone, it will be an utterance which will please the Lord.

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### PRAYER

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I often say my prayers, but do I really Pray?

And do the wishes of my heart go with the words I say?

I may as well kneel down and worship gods of stone

As offer to the living God a prayer of words alone.

A prayer uttered without faith, the Lord can never hear,

Nor can He to those lips attend whose prayers are not sincere.

—Author unknown

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than a reasonably short one. That does not necessarily follow.

When the objective in mind in a prayer is attained, then it should be reverently brought to a close.

Here is a sample of a modest, little prayer which respects the laws herein laid down:

"Our Father who art in Heaven, We thank Thee this morning for this lovely place of assembly, and for our Sunday School officers and teachers.

We are truly grateful for all of Thy goodness to us.

Wilt Thou please help us this day that we may be truly worthy of Thy blessings and deserving of Thine approval.

Kindly bless us especially as we worship here this morning, that ours



# STORIES FOR CHILDREN

## FROM THE HOLY BIBLE

By Marie Fox Felt

### *Elisha Helps a Widow*

ONE of the favorite songs that we Latter-day Saints sing is: "We Thank Thee, O God, for a Prophet, to guide us in these latter-days." As we sing of our gratitude and thanksgiving for this wonderful blessing, God is pleased with us. We are thanking him for Joseph Smith, the very first prophet that we Latter-day Saints had. We are thanking him for Brigham Young, that great prophet who led the pioneers to the Salt Lake Valley. We are thanking him for every one of our wonderful prophets including our beloved President David O. McKay who is our prophet now. It is through him that God sends His messages to the people and if we do as President McKay says, we shall be a very happy and prosperous people.

At other times since the world began God has had wonderful prophets on the earth to tell the people the right things to do. A good man named Elisha was one of God's prophets, a long time before Jesus lived on this earth. He loved God very dearly and wanted all people to love and know Him as he did.

There were many people who liked Elisha. He had many friends. Among his many friends were some special ones who liked to study and work with him. They felt that it was indeed a privilege to help one so good as Elisha do God's work here on earth. These special helpers were called sons of the prophets and because of their good, faithful work, Elisha loved them dearly.

One day one of these good helpers died, leaving his wife to care for herself and their two small boys. She might have done very well had not a man to whom her husband owed money came to collect the debt. The poor woman had no money to give

him, so the man asked that her two sons come with him to be his servants. The law in that land permitted him to do that. Not knowing what to do, the woman went to Elisha for help and advice. She said, "Thy servant, my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondsmen." The woman's heart was full of sorrow for the loss of her husband and now she must lose both of her sons. She knew, however, that if he could he would help her in her trouble.

Elisha said to her kindly, "What shall I do for thee? Tell me, what hast thou in the house?" And she said, "Thine handmaid hath not anything in the house, save a pot of oil."

The people in that country used a great deal of oil. They used it to anoint the body. They used it in their food. Over there it could be readily sold. When the widow said that she had nothing save a pot of oil, Elisha said to her, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons and shalt pour out into all those vessels and thou shalt set aside that which is full."

They did as Elisha commanded. They went to the neighbors and borrowed many vessels (containers). Then closing the door, the widow took up the pot and began pouring the oil from it into the vessels which her son had brought to her.

When one was full it was set aside and another was brought. One vessel after another was filled and still the oil came pouring out of the pot until the woman said unto her son, "Bring me yet a vessel; and he said

unto her, There is not a vessel more."

When the woman looked upon all these vessels, each filled with oil, her heart was full of gratitude to her Heavenly Father. She went at once to Elisha and told him all that had happened. He then said to her, "Go, sell the oil and pay thy debt, and live thou and thy children on the rest."

So with a glad heart the widow hastened home, again to do Elisha's bidding. She had no trouble in selling the oil and obtaining plenty of money for it. When the debt was paid and her sons were free, there was still enough money left to buy food and clothing for herself and her family. The Lord had given not only what she had asked for, but He had given abundantly. I am sure that as this good woman and her sons went to the Lord in their trouble, they went to Him with joy and thanksgiving in their hearts and acknowledged His goodness in their prosperity.

"Oh, give thanks unto the Lord, for He is good."

Text: II Kings 4:1-8. Standard Publishing Co. Picture No. 460.

### HOLY PLACES

THE chapel is a sacred place

For boys and girls to be,  
I brushed my hair and scrubbed my face

And you can plainly see  
I have respect for where I am;  
I do not turn around,  
But sit as quiet as I can  
And never make a sound.  
My teacher says I'll learn here  
Obedience and graces,  
So I'll be worthy year by year,  
To "Stand in Holy Places."

Mrs. Seth Harper

# LIVING WITH GREAT SOULS THROUGH MEMORIZATION

## *For the Month of March*

### *Sunday Morning in the Nursery*

Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.

(Picture—Jones, Jesse Orton, "Small Rain," page 33.)

### *Spiritual Growth in the Kindergarten*

And let all things be done in cleanliness before me.

—Doctrine and Covenants 42:41.

### *Living Our Religion*

In the beginning God created the heaven and the earth.

—Genesis 1:1.

### *History of the Church for Children*

He lived great and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood. . .

—Doctrine and Covenants 135:3.

### *Old Testament Stories*

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.—Genesis 45:7.

### *The Church of Jesus Christ in Ancient Times*

And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance.—Acts 2:1-4.

### *The Restored Church at Work*

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

—Matthew 16:13-16.

### *Our Standard Works*

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.  
—8th Article of Faith.

### *Life in Ancient America*

Harken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.—2 Nephi 8:1.

### *The Gospel Message*

. . . They began to build up churches unto themselves to get gain, and began to deny the true church of Christ.—4 Nephi 1:26.

### *Proving Your Pedigree*

And they that keep their second estate shall have glory added upon their heads forever and ever.

—Abraham 3:26.

### *Parent and Child*

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: . . . —Genesis 1:28.

### *The Gospel Plan*

Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

—Genesis 12:1-3.

(Concluded on page 17.)

### PICTURES FOR YOUR LESSON ENRICHMENT FILE

AGAIN *The Instructor* presents a series of beautiful four-color reproductions of famous paintings of Old and New Testament subjects. Some have been selected with definite lessons in mind; others have been taken more at random, in the hope that they will be useful in various departments many times during the year. It is recommended that the pictures be taken out of the magazine, mounted on stiff paper, and filed for future use.

Frequently it is not necessary to talk about the pictures, but merely to display them on a bulletin board, blackboard, or cardboard easel. (For drawings and detailed directions for making the last mentioned device, see the 1950 Librarian's Handbook, pp. 30 and 31.)

One of the most effective ways to display a picture is to "illuminate" it. This is done by preparing an ordinary pasteboard box that has an end measurement of at least 12 inches square. Cut out most of one end, leaving part of the pasteboard as a frame for the picture. Inside these "frames," paste two heavy strips of paper or cardboard to serve as guides. In these guides, insert the picture. In the back of the box, place a small electric light. The picture may be made translucent by merely rubbing it lightly with a cloth that has been dampened with mineral oil. When the light is turned on, the picture is boldly illuminated.

When these pictures are exposed during the class period, they accomplish much good. They give the pupils something attractive, interesting, and uplifting to look at; furthermore, the artists have done their work so well that each picture tells its own story, generally without explanation.

(Concluded on page 17.)







No. 47. DANIEL REFUSES KING'S WINE  
*Daniel 1:8*

Printed in U. S. A.





No. 309. LORD, TEACH US TO PRAY  
*Luke 11:1*





# TEACHING THE EFFECTS OF ALCOHOL—TOBACCO—NARCOTICS

*Book Reviews*

*By Milton Bennion*

(Revised and approved by the State Textbook Commission and the State Course of Study Committee (Utah).

E. Allen Bateman, Superintendent  
Division of school—Community  
Relations.

N. Blane Winters, Director,  
April, 1951.

**T**his bulletin is a new edition of earlier publications of the Utah State Department of Education on this important subject. It aims to interpret the meaning and purpose of Utah State laws relating to the uses and the abuses of narcotic drugs with special reference to their effects upon the individual and the public welfare.

The subject is, of course, of worldwide significance, as old as tradition, older than recorded history, and of ever-increasing importance in this complex and dangerous world. Sanity is now, more than ever before, one of the essentials of survival. This fact should be made clear to both adults and youth.

The foreword cites the fact that as early as 1886 the Congress of the United States approved an act providing for "the study of the nature of alcoholic drinks and narcotics, and their effects upon the human system." The results of these studies were to be taught in the public schools of the Territories and the District of Columbia, and in the military and naval academies and Indian and colored schools in the Territories of the United States." (Page 5)

In 1907 the Utah State Legislature passed a similar statute that applied to all public schools of the state.

In 1939 the Utah State Legislature passed a new law making further requirements of the State Department of Education and all public educational institutions of the state

to engage in further study, publication and teaching of the "Effects of Alcohol, Tobacco, and other Narcotic Drugs." This led to immediate restudy and publication of an elaborate and somewhat technical bulletin on the various phases of the subject. Emphasis was given to the evil effects of narcotic drugs. This bulletin has served a useful purpose over a period of upwards of ten years.

The new bulletin, in its seventy-eight pages, covers the field in somewhat less technical terms, although not less scientific as to facts. The reasons for voluntary abstinence from the use of alcoholic drinks and tobacco are well stated and should be convincing to thoughtful youth.

The uses and the misuse of narcotic drugs are treated rather briefly, but clearly. Since publication of this bulletin alarming reports have been circulated of increase in illegal distribution of these drugs among youth of high school age. This, of course, calls for drastic action on the part of parents and public officials in all communities where youth are liable to be thus corrupted.

The bulletin contains sections on methods of teaching these subjects in elementary and secondary schools.

The Utah State Department of Education is to be commended for the publication of this timely bulletin.

**LIVING WITH GREAT SOULS  
THROUGH MEMORIZATION**  
(Concluded from page 16.)

*A Marvelous Work and a Wonder*

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.—1 Peter 2:9.

**PICTURES FOR YOUR  
LESSON ENRICHMENT FILE**  
(Concluded from page 15.)

*Daniel Refuses King's Wine*

This picture is applicable in Course 1, (Nursery), for March 9. The title is "Heavenly Father Tells Us What Is Wise for Us to Drink."

(Note: It would certainly not be wise to tell the little children what not to drink. However, the picture is attractive to children, and they could be told that the King's servant is offering Daniel and his friends something that would not be good for their bodies.)

The picture may also be used in the following courses:

Course 4 (Primary)—September 14, "How Shall We Care for Our Bodies?"

Course 8 (2nd Intermediate)—September 7, "Samson, the Giant Weakling."

Course 14 (Senior)—September 21, "Messages of the Doctrine and Covenants."

*Lord, Teach Us to Pray*

This picture will have many uses in Course 1 (Nursery) during the entire latter part of the year. In Course 2 (Kindergarten) it may be used to illustrate the lesson for May 25, "At Sunday School We Pray."

It can be used in many other courses during the year. When it is displayed, perhaps a member of the class or an invited guest could sing "Teach Me to Pray." Another appropriate song would be "The Lord's Prayer."

**H**ow hard it is for a rich man to enter heaven concerns us less than how hard it is for a poor man to remain on earth. —Turns.

# KEEP THE TRUST

Superintendents

By David Lawrence McKay

"O Timothy, keep that which is committed to thy trust."

As we superintendents begin a new year, Paul's exhortation to Timothy becomes particularly apt. Now is inventory time. We look at ourselves and take a breath before dashing on into the year ahead. What does the superintendents' inventory show?

## First, the Trust.

There is entrusted to each superintendency the confidence of every member of the Sunday School, from the small child who frequently regards the superintendent as the head of that child's religious world, to the adult who rightly relies upon the superintendent to lead in creating for him a reverent and religious atmosphere each Sunday morning. This trust is violated if the superintendency through lack of preparation permits tardiness, noise and confusion to replace the promptness, quiet and reverence which the membership of the Sunday School expect.

There is entrusted the responsibility of directing the religious education of the members of the Church. With this trust comes the privilege of finding and inspiring teachers who are fitted for the age groups they are chosen to direct; the duty to provide for them as suitable places to teach as possible; the necessity of providing each Sunday a full forty-five minutes for the teacher to present the lesson and influence the class; the need to prepare inspirational prayer meetings and helpful faculty meetings that will do for the teachers what the teachers are expected to do for the class members.

## Second, the Assets.

It is surprising how many of the little things connected with the conduct of the Sunday School, which are generally taken for granted, should be listed as assets in carrying out of the trust. Only a few of them are listed here:

1. A prayerful testimony and a desire to serve the Lord by influencing the membership of each Sunday

School session to be better than it was the previous week. When the reliance on Heavenly help and the desire to serve are strong, the superintendent will work to such an extent that his testimony and personality will be felt by his associate officers and teachers, and as he stands before the school, his very presence will attract the attention and the following of the members. The success of this school depends first upon the superintendency. A weak or inexperienced superintendent can become strong and his school outstanding, if the superintendent uses this asset and the next one on the list.

2. A thorough preparation for each Sunday School session. Preparation is one of the most valuable of the superintendent's assets, yet one of the most ephemeral. It exists only when the superintendent causes it to be. It is almost inexorable that a prepared superintendent has a well-organized and reverent school, while a superintendent not prepared faces disorder, confusion, and irreverence. Chief among his assets in the field of

## DESERET SUNDAY SCHOOL UNION GENERAL BOARD COMMITTEES

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preparation is the superintendent's weekly council meeting, held during the week to make ready for the following Sunday.

3. *A Sunday School full of boys, girls, men and women who are eager to learn more of the Gospel and apply it in their daily lives.* What would a Sunday School be without the enthusiastic cooperation of its members? In the well conducted school, every member has the responsibility of participating and of anticipating what comes next in the order of experiences, since the one conducting makes no announcements of this order. It is this feeling of each person that he is part of the exercises that makes all announcements during the worship service unnecessary.

4. *A large enlistment roll.* When a superintendent looks at his full chapel and begins to congratulate himself on a good Sunday School, a quick glance at the enlistment roll makes him realize humbly that there are more people outside of his school than inside it, and that his work has just begun.

5. *The Handbook and the Instructor.* The handbook, open in the hands of each member of the Superintendency, and the Instructor, read from cover to cover by every officer and teacher of the Sunday School, clarify the answers to problems, and help the officers and teachers to be up-to-date, efficient and helpful.

#### *Third, the Liabilities.*

The only liabilities a superintendent has are in himself, and they vary in number and extent with the individual. Some of the most easily recognized are:

1. *Procrastination.* Unless the superintendent has a definite hour and day each week for the superintendent's weekly council meeting, he frequently finds himself on Sunday morning trying to get ready at the last minute.

2. *Apathy.* The superintendent who is not always trying to see that his Sunday School approaches perfection soon has it running down at the heels.

3. *"Vain babblings."* Some superintendents talk too much. They greet people on the rostrum during the devotional prelude, or discuss the exercises in front of the boys and girls whom they have just asked to be quiet. They announce the songs and introduce persons offering the prayers and the two-and-one-half-minute speakers after Sunday School has commenced.

4. *The enlistment roll.* The list of the many who do not attend Sunday School, listed as an asset if they are the motive for work in interesting them in the Sunday School, becomes a liability if nothing is done for them.

Why detail further liabilities? In most cases they do not exist, and in all cases they can be quickly liquidated. Anyone truly interested in taking an inventory of the Sunday School finds that he is far on the asset side of the ledger. The assets are all entrusted to him for the furtherance of the work of the Lord. "O, Timothy, keep that which is committed to thy trust!"

#### VOLUME I; NUMBER I. (Concluded from page 3.)

tiny toy-like cars serves as the illustration for the encyclopaedic article, "Steam."

Not until the February 15 issue is the price of the magazine published: "Terms—Always in Advance. Single copy, for six months, \$1.50. Single copy, per annum, \$3.00." Containing only four pages an issue, the subscription was, in fact, higher than it is today even at these lamented inflation prices!

Through the first twenty-four issues runs a biography of the Prophet Joseph Smith, apparently written by Elder George Q. Cannon, the editor himself.

#### *Addressed to the children*

But not all the articles are of a Church or religious nature. Always written with sedulous care in the language of a child and in every instance addressed to a child, articles, in addition to those listed above with their illustrations, in the first issue are entitled: "Bad Words," "The Jews," "January," "Simple Science—Snow," "Voices from Nature—a Tree," "Try," and a small one-column "Calendar for 1866." And beginning with the fourth issue, each issue contains a "charade."

#### *Original Purposes Retained*

Eighty-five years have brought, of course, no end of changes in methods of writing, editing, printing, and publishing. But the high purposes, "to train our children and to do all in our power to prepare them for the duties that will devolve upon them," set forth by Elder Cannon eight-and-a-half decades ago still remains as the cardinal objective of the General Superintendency of the Deseret Sunday School and its appointed editorial staff in every issue of *The Instructor*.

"One of society's main duties is to stress and to prove that any type of drinker can very easily turn into an alcoholic."

—Betty Shaw, Nebraska State Teachers College.

"On its highest level, the question of alcohol is not a family, town, or state question. In this day, when free nations are threatened by the insidious forces of Communism, we need clear minds and strong bodies to combat forces which aim to take our freedom from us."

—Robert M. Parrott, Cornell College.

#### ELIJAH THE PROPHET AND HIS MISSION (Concluded from page 8.)

given just after the organization of the Church, the Lord says this:

"Revelation to the Church of Christ, which was established in these last days, in the year of our Lord one thousand eight hundred and thirty, given through Joseph, the Seer, in Manchester, New York, April, 1830, in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptized."

"Behold, I say unto you, that all old covenants have I caused to be

done away in this thing, and this is a new and an everlasting covenant, even that which was from the beginning.

"Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works;

"For it is because of your dead works, that I have caused this last covenant and this church to be built up unto me, even as in days of old."

(Continued next month.)

# METICULOUS REPORTING PAYS DIVIDENDS

*Secretaries*

*By British Mission Presidency*

The following message directed to District Presidents and Branch Presidents of the British Mission is so timely and of such good advice we reprint it as a message not only to our missions but to our stakes and wards.

**W**E are writing to solicit your aid on a problem which could easily be remedied by conscientious effort on the part of secretaries of auxiliary organizations in the branches. I refer to the age old difficulty of getting in on time and in accurate form the various reports required by the Mission Boards.

We find that while there are some secretaries who fulfil their duties completely in this respect the general standard in this connection is not too high. Many secretaries do not complete the report forms properly, often omitting information which a study of the form would indicate to be required. This causes either delay while the report is returned and completed, or inadequate records at Mission Board level (since the latter records can only be a co-ordination of branch reports). In turn, this results, either in considerable delays in reporting to Salt Lake City or in incomplete or approximate details being supplied there. Late reports, even if complete when received, cause similar delays and difficulties.

Possibly some feel reports to be a waste of time, "red tape," etc., etc. No one would claim that they are able to reflect all the aspect of an organization's activities—for example, a purely statistical report could not reflect the spirit of the group or other intangible but vital factors. But reports *do* reflect at the very least the numerical progress of the organization, and show the authorities at district and mission level, certain

other facts they should have at their disposal.

We are all glad to read in General Conference reports that the Church has gained so many thousand members in the preceding six months. We are affiliated to a vital and growing organization. But without adequate recording and reporting machinery throughout the Church we would never know these facts.

We would be grateful, therefore, if you would give us your active support in a campaign to correct the defects and difficulties to which I have referred. There are many methods which can be used—by "pep" talks at branch officers' and teachers' meetings, by district presidents lending the weight of their authority to this effort at Union Meetings and in their visits round the branches, by

District Supervisors making checks in their visits and giving advice at Union Meetings, and by novel approaches to this problem. There is no lack of points which may be mentioned to emphasize the necessity of accurate and prompt reports and of good records generally. As a suggestion, those reports (e. g. S. S.) which can be filled in weekly should be so completed. This saves time at the end of the quarter; and remember that report blanks cannot be sent to branches unless it is known that they need them. One reason given sometimes for no report being sent is that the branch has no blanks.

To assist in this project and to enable you to keep an eye on reports generally, the details in respect of each auxiliary's reports are given below:—

<i>Organization.</i>	<i>Frequency of Report.</i>	<i>Due Dates</i>	<i>No. of Copies</i>	<i>Disposal of Copies.</i>
Sunday School.	Quarterly.	Last Sunday in March, June, Sept. and Dec. to be included.	4	Last retained in branch. Top 3 to District Supervisor.
M.I.A.	Monthly.	5th of each month.	3	Last retained by branch, one to Dist. Supervisor, one to Mission Board.
Relief Society.	Monthly.	20th of each month.	3	Last retained in Branch. Top 2 to Dist. Supervisor.
Primary.				Y. Drake, 23, Booth Street, Handsworth, Birm'm.

We earnestly hope you will use your best endeavors to help with this problem. We need hardly say that the Mission Presidency are con-

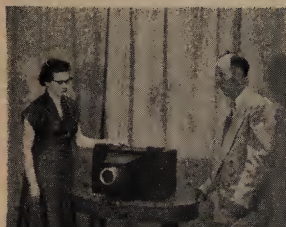
cerned about the matter and endorse this campaign wholeheartedly.

Sincerely your brothers,  
*Mission Presidency.*

# TETON STAKE PRESSES FORWARD

Librarians

By Wendell J. Ashton



Supt. Wendell C. Gillette and Sister Bertha Gillette demonstrate Opaque Projector.

TETON Stake is named for the majestic peaks that look down on its valleys of rippling grain, dairy herds, and trout-filled streams in east central Idaho.

Teton Stake in the past year has reached some high peaks of Sunday School performance. At Sunday School convention, nearly ninety per cent of the stake and ward officers and teachers were in attendance. Teton Stake became the first stake in the entire Church to achieve one hundred per cent subscriptions to *The Instructor*.

And Teton Stake has been pressing forward with its Sunday School library work. A large display of teaching aids was exhibited at the Sunday School convention in Driggs. The display had been arranged through the efforts of the stake superintendency, including Superintendent Wendell C. Gillette, Walter McBride, first assistant; Elmer Stone, second assistant; Bertha Gillette, stake secretary and Jesse Kunz, stake librarian.

Among the exhibits were several home-made opaque projectors. Drawings and instructions for making them

had been obtained through Teton Stake's Primary organization.

Printed herewith are the projector instructions and drawings:

## How to Assemble Opaque Projector

Cut four pieces of plyboard 10 x 18 inches for sides, bottom and top of box, and two pieces 10 x 10½ inches for the ends.

Cut a hole 8 x 11 inches out of the back for the door and a hole 6 inches in diameter out of the front piece.

Nail the box together using quarter-round to strengthen the joints.

Make and fasten front extension to box.

Cut a hole ¾ inches in diameter in extension, to hold can.

Nail on four legs.

Near the front corners of the bottom drill two 1½ inch holes. Directly above these drill two similar holes for ventilation. The ventilation is very important to keep the box cool. Enough heat is created by the lights



Jessie Kunz Demonstrates Picture Box and Groove Board.

to ignite the wood if there is no ventilation.

Fasten two light sockets in the front corners and switch on the right hand side. Wire with extension cord.

Hinge the door and put on picture holders.

Cut ends out of can leaving a 1/16 inch flange on one end to hold lenses from falling out.

Now paint box and can inside and out with flat black paint. After paint has dried, install lenses as in diagram, and put can in hole, lenses out. Screw 150-Watt bulbs in sockets, behind which fasten the enameled reflectors. Screw one black plastic handle to top and one to door.

This projector was planned and constructed by the Teton Stake Primary Organization through which the Stake Sunday School was able to obtain it. It was made by Brother and Sister Arnold Durtschi.

## Materials for Opaque Projector

- 1—¾" x 40" x 18" plyboard for top, sides, bottom.
- 1—¾" x 25" x 10½" plyboard for ends.
- 2—¾" x 5½" x 18" plyboard for front extension.
- 2—Receptacle sockets.
- 2—150 watt light bulbs.



Elmer Stone and Walter McBride Demonstrate use of maps.



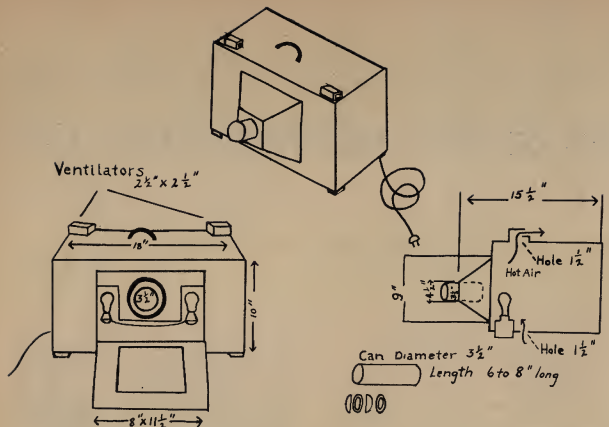
## LIBRARY HELPS FROM REXBURG

(Concluded from the December 1951  
Instructor, page 373.)

A short time ago, when Sister Marie Fox Felt visited REXBURG Stake she discovered an exceptionally fine library in REXBURG Third Ward. The December 1951 Instructor, page 373, 378 and 380, gave most of the details concerning their library, however, there was not sufficient space in that issue to publish a diagram of the combination board.

Below is shown a picture of the board in use in the Primary Class, and in the lower right-hand corner of the page is a diagram and measurements.

One man talks about doing something, and the other man goes ahead and does it. Then the first man has it in for the second man because he is so prosperous.



OPAQUE PROJECTOR  
Description and Diagram

Drawing by Norma Lowe

- 1—Surface switch.
- 8—feet extension cord.
- 1—male plug in receptacle.
- 2—5" x 5" tin sheets enameled white for reflectors.
- 1—3 1/2" diameter can 6 or 8 inches tall.
- 2—7" quarter round for reinforcing joints.
- 4—3/4" blocks 3 3/4" square for legs.
- 2—1 1/2" hinges and stovebolts for door.
- \*\*2 lenses.

Flat sides of lenses together.  
A piece of wire bent in a circle between and behind lenses to hold in place.

TOTAL COST OF BOX—  
Approximately \$6.50

This box will project any sharp picture from lesson manuals, magazines, or photographs. It can be used in a semi-dark room if placed fairly close to screen or white wall.

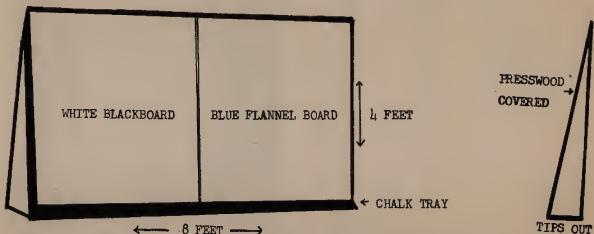
\*\*Footnote on the 2 lenses: After experimenting with several different lenses, we had more success with 2 plano-convex lenses, 3 1/4 inch diameter, focal length 28 inch, which we bought from the Edmund Salvage Co., Barrington, New Jersey.

"It is strange that alcoholism is the only disease where it is considered illogical and unethical to annihilate the cause. To prevent malaria, we kill the mosquito; to prevent a germ disease, we kill the germ; to destroy beverage alcohol, however, is considered an infringement of personal liberties."

—Janice Johnson,  
Queens College.



LEATHA WOOD USES COMBINATION FLANNELBOARD—BLACK BOARD TO  
INTEREST PRIMARY CLASS



THE COMBINATION BOARD

Drawing by Norma Lowe

## SUGGESTIONS ON THE HYMN OF THE MONTH

Music

MARCH, 1952. "Christ the Lord is Risen Today," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 10.

FOR CHORISTERS: This is one of the most beautiful of all Easter hymns and one which congregations will delight in singing. It truly bespeaks our exultive feelings evoked by the Savior's resurrection.

In interpreting this hymn, notice first that each of the four lines are similar in construction. That is, each line has two beginning measures in which each part sings in the rhythm

of the words; and two closing florid measures on the word Alleluia. Pronounce this word *ah-lay-loo-jah*. The first two measures of each line should emphasize rhythm and hence should be conducted resolutely with accents. Conduct the closing two measures of each line legato, bringing out the florid but smooth-flowing contour of each voice part so that each line of the hymn culminates in a gloriously rich choral sound.

A cumulative crescendo from the first to the fourth line of each verse and also from the first to the third verse, could be used to portray the

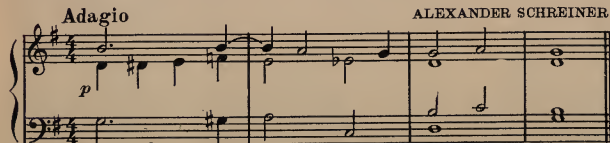
Savior's rising from the tomb. Beautiful and impressive singing of this hymn will increase faith in our belief that Christ the Lord was resurrected and that he now lives.

While this hymn is spirited in character it is not a recreational hymn and it would be out of place to sing it in a jovial manner. The message of the hymn is, of course, joyful but our joy should not be caused by the fun of singing, but rather the joy should be found in our hearts because of the great miracle of the resurrection of God's son, our Elder Brother. This is serious, not recreational joy. Choristers will do well to point out this glorious aspect of this hymn to our singers.

—David A. Shand

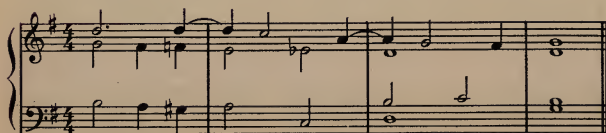
### Sacrament Music and Gem

*For the Month of March*



#### SACRAMENT GEM

May we be among the number  
Worthy to surround the board,  
And partake anew the emblems  
Of the suffering of our Lord.



FOR ORGANISTS: This hymn is not easy to play. It deserves to be practiced both on the piano and the organ. The tempo is fairly brisk, and there are quite a number of notes each of which is played in its turn.

Use a bright registration. This means the use of some higher pitched stops, such as strong four-foot and two-foot, in addition to the ever-present eight-foot stops. If there are no two-foot stops, then use also the octave coupler.

This hymn will gain in dignity and spiritual expression if the organist is able to help the chorister to keep the tempo quite steady. There is no place for *tempo rubatos* in this hymn.

In measures 2, 9 and 12 there are wide reaches for the left hand between the tenor and bass notes. In each of these instances play the tenor note in the right hand.

Play the first two measures of each phrase *marcato*, and the *Alleluia*s legato. We hope that our choristers and organists will try out this great hymn in union meetings and in prayer meetings before playing it for our congregations.

—Alexander Schreiner

# TEACHER TRAINING

## *Lessons for the Month of March*

### *Senior Sunday School*

#### Lesson 21

March 2—Subject: The Art of Questioning

Objective: To teach the fundamentals of good questions and questioning.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter XI.

#### Lesson 22

March 9—Subject: Good Teaching Marksmanship

Objectives: (1) To give trainees experience in preparing objectives for religious lessons, and (2) to emphasize the importance of developing an objective and following it.

Texts: Driggs, *The Master's Art*, Chapter XII.  
Wahlquist, *Teaching as the*

*Direction of Activities*, Chapter XIII.

#### Lesson 23

March 16—Subject: Practice Teaching

#### Lesson 24

March 23—Subject: Routine Factors in the Classroom

Objective: To stress the importance of orderly class routine as an aid to good teaching.

Texts: Driggs, *The Master's Art*, Chapter XVIII.

Wahlquist, *Teaching as the Direction of Activities*, Chapters XIV and XV.

#### Lesson 25

March 30—Subject: Creative Teaching.

Objective: To emphasize that the obligation of teaching is not merely to occupy the allotted period of time but also to lift the lessons from the abstract to the concrete by a creative touch. The personality and example of the teacher is of paramount importance.

Text: Driggs, *The Master's Art*, Chapters VI, VIII, X, XI, and XVII.

Wahlquist, *Teaching as the Direction of Activities*, pages 11-18. *The Instructor*, August, 1944 through March, 1945—eight exceptional articles by Dr. Adam S. Bennion under the title of, "The Power of Personality in Teaching" in the Ward Faculty—Teacher Improvement Department.

### *Junior Sunday School*

#### Lesson 21

March 2—Subject: Making Sunday School Rich in Spiritual Experiences

Objective: To consider some essentials for spiritual experiences (1) in the Sunday School opening exercises (2) in the classroom.

References: Sunday Morning in the Nursery, Chapters 8 and 10. *Instructors*.

#### Lesson 22

March 9—Subject: Creative Expression

Objective: To remind us that

life is enriched through creativeness; that it is impoverished by imitation and reproduction.

References: Joyful Living, pages 33 to 40.

Sunday Morning in the Nursery.

*Instructor*, February 1951, "Encouraging Self-expression in the Junior Sunday School," by Hazel West Lewis.

#### Lesson 23

March 16—Subject: Do I have the Qualifications to Teach Young Children?

Objective: An opportunity for each to evaluate his own qualifications in the light of qualifications necessary for the successful religious teaching of young children.

References: Strang, *A Study of Young Children*, Chapter I. Driggs, *The Master's Art*, Chapters 4 and 27. Sunday Morning in the Nursery, Chapter 2.

#### Lesson 24

March 23—Subject: Planning for Graduation

See Teacher Supplement, Page 54, Lesson 27.



# ENLISTMENT—ENROLLMENT—ATTENDANCE

*Ward Faculty Lessons for the Month of March*

*By Kenneth S. Bennion*

*"Spiritual Rejuvenation Through Participation in Sunday School."*

THE theme of the 1952 Sunday School Convention is particularly appropriate for this faculty meeting lesson. It is obvious that the Sunday School can foster spiritual rejuvenation only among those who actually participate. That is why we devote this lesson to the subject of obtaining greater attendance.

The term "enlistment" has been applied to bringing in those not active in Sunday School. There is no desire here to make "enlistment" seem less important than we have always considered it to be. But the end result of all enlistment work is attendance. Also, it has been customary to enroll only those who actually attend at least once. But our duty, as Sunday School workers, is to "teach the Gospel to the membership of the Church." We should not be satisfied with reaching only approximately one third the Church membership. Therefore, in this lesson we are placing the emphasis on "attendance."

Surely there are none who would say it is not worth while to bring into Sunday School activity those now on the outside. Yet there are many workers in our wards who say, "Why should we bring in more people when we have not room enough for those already attending?"

You would not want your own boy or girl to say, in after years, "I couldn't go to Sunday School. There wasn't enough room for me."

Perhaps we can find a way to use our chapels more than we are now doing. They cost so much to build! Let us make sure that our facilities are all used before we start saying, "There is no room." People were using that answer as far back as the

evening when Joseph and Mary reached Bethlehem to comply with Augustus Caesar's proclamation.

At least two wards in Utah have almost doubled the capacity of their ward plants. The Sunday School membership is divided into A and B sections. Section A meets at ten o'clock in the chapel for forty-five minutes of worship service.

Section B goes to the classrooms at the same hour for forty-five minutes of classwork. At 10:45 the two groups pass each other in the halls, the A group going to the classrooms, the B group going to the chapel for worship service. In another ward there were recently three Sunday Schools: one at 9:00, the second at 10:00, and the third at 11:00. A new chapel has recently been built, thus relieving the situation.

## *What is Required of Us?*

Sometimes we feel that if we open the door to our fellow Church members and invite them to enter and partake of the spiritual food we have prepared, we have done our full part. But suppose it is your boy or your girl who turns aside and does not come in? Would you be satisfied?

Someone has compared Sunday School work to the operation of a feed yard, saying that if we provide good feed, the cattle—or sheep—will come running. But that comparison is hardly valid. Cattle that know only



JUST A FRIENDLY VISIT  
*Helps Junior Sunday School Workers Keep in Touch*

the open range will lose many pounds of flesh before they will come to the manger and eat the strange food offered them. A wild horse will turn from good hay and grain, jump the fence, if possible, and go back to the brush and grass—and the freedom to which he is accustomed.

These illustrations do not imply that it is better to be out of Sunday School than in; that the sparse forage of the range is better than hay and grain. Quite the contrary. But it takes time to educate people up to the point where they can appreciate and enjoy the Gospel. Thus, good lessons alone are not enough to bring in all the Church members and hold them. It takes missionary work, invitation, urging, and conversion.

## *Is it Worth the Effort?*

Many of those now inactive are potential leaders. The Lord Himself does not draw the line. He simply says: "Remember the worth of souls is great in the sight of God . . ."

—Doctrine and Covenants 18:10.

On another occasion He said:

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

"For the Son of man is come to save that which was lost.

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray?

"And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

"Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

—Matthew 18:10-14.

Surely it is worth while to bring them into the fold!

A farmer, who was also a leader in his stake, watching a truck load of sugar beets pass along the highway, remarked, "The beet that drops off the load and is lost by the roadside contains just as much sugar as the beet that stays on the truck. And our young folks who drop out of Church activity are just as precious as those who stay in."

We must remember that instead of one out of many hundreds falling to the roadside, our Sunday Schools are losing two thirds or more. If we were losing two truck loads of beets out of every three that left the field, what drastic efforts we would make to stop the loss!

### Why Do People Stay Away?

This brings up another question: Why do people stay away from Sunday School? To arrive at some clearer understanding of this basic problem, the 1952 Convention Committee made, in the summer of 1951, a "spot check" of five wards—four in Utah and one in Idaho. Two were city wards and three were rural. In this survey bishops and Sunday School superintendents were asked to consider each individual in the ward who was not attending Sunday School and to check as nearly as possible the specific reasons for non-attendance. Detailed results of this survey will be found in the 1952 Convention Issue of *The Instructor*. Graphs and tables are supplied there to help interpret the findings. It is sufficient for us here to state the following facts:

1. Most young children of the Church attend Sunday School.
2. By far the greater percentage of people not attending are between the ages of 20 and 50.
3. Nearly 75% of those not attending stay away because of indifference or related reasons.

It is suggested that all ward superintendents apply a similar survey to their own wards. It is hoped that such a survey can be conducted under the direct supervision of the bishop; for the bishopric, including ward clerk, usually know the specific reasons for any non-activity in Church work.

Such a survey will likely be a revelation to you! The bishop of one of the five wards mentioned above was amazed to find that he did not know and had not heard of more than one hundred members of his ward. He immediately undertook a project of getting acquainted with these members and of urging them to become active in his ward.

### How Can We Bring Them In?

There are many methods of bringing in and holding potential members of the Sunday School. Briefly, they are the methods used by our missionaries—and by good businessmen—everywhere. The alert, active, sincere salesman, for example, who knows his product and believes in it, will make far more sales than the one who is passive, no matter how many other qualities he may have. Here are a few suggestions:

1. Tell people about the Sunday School. They won't come unless they know what you have to offer. Too many of us take our work and our blessings for granted.
2. Develop a genuine interest in people, both those who attend and those who are inactive. This is a matter of good public relations. It involves a number of relatively simple things, such as calling on the sick, remembering birthdays, writing to those out of town, visiting those not attending, providing activities for those who come. It is well to enlist the help of as many class members as possible. The activity will be good for them and will give the teacher or administrator more time for overall planning.

Every possible responsibility

should be passed on to the pupils. Remember that activity is the life blood of successful Sunday School work. It was a wise teacher who said, "See that everyone has something important to do."

Of course, Sunday after Sunday it is the responsibility of the teacher to provide the best possible lessons. Ways and means for preparing and presenting lessons will come later in this series.

You will recall that in an earlier paragraph it was stated that about 75 per cent of the people who stay away from Sunday School do so because of indifference. The important question is, When did these people become indifferent? The following paragraph, taken from page 6 of the Convention Issue of *The Instructor* was contributed by Elder William E. Berrett, of the General Board:

"A study of enrollment and attendance records of a given Sunday School will reveal the ages at which members first drop out of participation. Such a survey, covering the ages at which Latter-day Saints in a particular stake lose interest in Sunday School, revealed that attendance was high until the age fourteen was reached, with the heaviest losses at ages fourteen to seventeen. Thus we may conclude that the indifference of many adults, to Sunday School, begins during the teen ages, and the statistics reflect unfavorable factors at that level of our work. This indicates at least one focal point for our attack upon the attendance problem and may point to the need for superlative teachers and manuals at teen-age levels."

Superintendents, it is suggested that you look well to the distribution of your finest teachers. Isn't it a fact that they are needed, not so much in the Gospel Doctrine class, for example, as in the groups indicated in the foregoing paragraph? Teachers, there is a lesson, too, for you, in this paragraph. If you have the responsibility of teaching children in the critical ages of 12 to 17, are you doing everything possible to interest and hold them? Are you being, not just average, but truly great teachers? No matter how good you are, and no matter what your present age, you can improve, week by week and year by year. Dare to try something new; visit other teachers; read *The Instructor*; start a clipping file; read articles and books on the art of teaching and on the characteristics of young people. Be

(Concluded on page 29.)

# ENLISTING MEMBERSHIP

*Junior Sunday School*

*By Eva May Green*

*The 1952 series of Junior Sunday School articles will be written by Deseret Sunday School Union board members who serve on the Junior Sunday School committees. The articles will deal with specific teaching problems and seek to offer practical suggestions.*

How can I know who should be in my class? What can I do to get children who are staying home, to come to Sunday School? What can I do to understand and help children with their individual problems?

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he hath found it? And when he hath found it, he layeth it on his shoulders, rejoicing."—*Luke 15:4-5.*

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

—*John 21:15,16.*

These two great teachings of Jesus have long held deep meaning for His followers. Do you think of them as you compare the average weekly attendance of your class with the active roll; or the active roll with the enlistment roll? As Sabbath School teachers we are charged with this responsibility. If the information thus gained is not what the Master had in mind then how can we seek out those who are not enjoying regularly the blessed privileges of Sabbath School attendance? Who are

they? Where are they? How may they best be prevailed upon to come where they can learn of His teachings?

## *The Teacher Enlists New Members*

The Sunday School roll book conveniently provides a listing of the names of all children in the ward of a given age who should be enrolled in a specific class. These names are listed either on the *active roll*, those individuals who attend Sunday School quite regularly; or on the *enlistment roll*, those individuals who do not attend. The teacher who heeds

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Youth is young life plus curiosity minus understanding.

—*Anthony.*

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the injunction, "Feed my lambs," will be active in her efforts to see to it that names from the enlistment roll are transferred to the active roll. How will she go about it?

A kindly sympathetic teacher can do much to enlist new members to her class by visits to the homes of girls and boys. When a family moves into the ward she can invite them to Sunday School, even arranging to call and take the younger members with her until they learn their way about the new church.

She may find in her visits that a child is kept home from indifference on the part of his parents. This will give her an opportunity to outline the objectives of her teaching and indicate the support which religious training gives to the home's effort to develop good citizens. In so doing she will encourage the entire family to come to Sunday School and point out the course, "Parent and Child in

the Latter-day Saint Home" which is planned for the parents of young children.

In her visits she will note traits of the unenrolled child and the talents of his family that these may be utilized in the lessons she will later teach.

She may find a child who is kept at home because of a prolonged illness. With the class she can then plan ways for making this child happy. A letter or gift may be sent to the child or the class may plan a visit to the home and sing songs of cheer. Such attention greatly lessens the load of parents and lets the shut-in know that he is missed at Sunday School and that his return is anticipated.

## *The Teacher Keeps Children in Attendance*

When a teacher has enlisted new class members, she will want to do all in her power to keep them and the regular members in constant attendance. If a child is absent over any period of time she will call at the home, or telephone, to determine the reason and make it her task to help the child resume coming to Sunday School. Hurt feelings, difficulties in transportation and forgetfulness will be overcome by her kind resourcefulness and attention. Special recognition will be given a child, an older neighbor will call for an isolated child, a note will be sent to the parent, these and many other arrangements will clear the way for regular attendance.

Of great importance is the teacher's best effort at teaching her class each Sunday. She will see full and adequate preparation as part of her total effort to interest and hold her class members. She will know that interested children will insure inter-



ested, supporting parents. Weekly she will ask herself such questions: Do I make the lesson interesting to girls and boys? Do I know the lesson well enough to be completely free from the manual while I am teaching? Do I have sufficient and adequate visual aids to make the story impressive? Do I know and understand these girls and boys whom I am teaching? Do I make opportunity for parent participation in my class? The teacher who can regularly answer "yes" to each of such questions as these is indeed rising to the call, "Feed my lambs."

### Conclusion

The Junior Sunday School is enrolling some 80 per cent of the young children of the Church, and has in weekly attendance about 90 per cent of those enrolled. This is an excellent record; but with it all, there is a child in your neighborhood who needs the affection and inspiration which only you can give. In that thought lies the key to your great joy as a teacher and that child's benediction.

Next Month's article will discuss "Praying With Children."

### SACRAMENT GEM

Jesus, Savior, I love Thee  
And I'll quiet be.  
As I take the Sacrament,  
I'll remember Thee.

### Suggestions on the Song of the Month for Junior Sunday School:

"We Give Thee but Thine Own,"  
*The Children Sing*, page 61.

Our children are never too young to learn the law of tithing and to begin observing it. We have an opportunity in this song to impress on their minds the joy of giving to the Lord. Everything we have is after all a trust from Him.

In presenting the song, it will be necessary to explain such words as thine, and trust. Picture No. 39 found in the packet of pictures can be used effectively to put over the message of the song. Let the children discuss the picture.

The song should be sung very simply and not too fast. Care should be taken by the teacher to enunciate the words clearly.

THANKS to our Father we will bring,  
For he gives us everything.  
—Robert Louis Stevenson

### QUESTIONS FROM THE FIELD:

#### Promotion Presents a Problem:

Question: Since we have put into action the plan of non-promotion, and the advancement of the entire class every two years, we have found that we now have eight-year-old youngsters in the Primary Department every other year. Will the lessons be adapted for this older age group?

Answer: The new manual for the Primary Department, which will soon be completed, and ready for use in 1953, will take care of those older children. Many lessons are contained in it which should be of interest to those who have been baptized and are now members of the Church of Jesus Christ of Latter-day Saints.

Question: Should a child who is retained in school be placed in another group at Sunday School? Should he always be with the same children he is with at school?

Answer: Every child should be placed in a group where he is happy. He may be advanced with his Sunday School group regardless of his school experience. However, if he prefers to remain back with his companions and is happier and more comfortable there, he should be allowed to stay.

#### Sunday School Rolls

Question: Is attendance marked for children whose names appear on the Cradle Roll?

Answer: No. The Cradle Roll is an inactive Junior Sunday School roll and contains the names of all children in the ward who have been blessed and given a name but as yet are not attending Sunday School. As soon as they are old enough to enroll their names are withdrawn from the Cradle Roll and placed on the Nursery or Kindergarten Roll as the case may be.

#### Pupil Interest

Question: How would you suggest that we hold the interest of a group of Nursery school children when we have all ages—some two-year-olds; some two-and-one-half-year-olds; some three's and some four's.

Answer: The maturation of children is very rapid from two to four years. There is a wide difference in their interest span, in their ability to adjust to the group.

grouping may be part of the answer. Even though there is only one room available, put the two-year and two-and-one-half-year-olds in a corner on mats with well-chosen toys and good guidance; the three-year-olds in another group and the four-year-olds together.

Make adjustments as you discover the needs of each child.

The younger the children the smaller the groups should be for effective teaching. Small chairs and good planning are essential.

Question: I am a teacher in the Primary Department of Junior Sunday School. How long can I expect the children in my class to sit still at a time? They seem to squirm and wiggle so often!

Answer: The attention span for a child seven, eight and nine years of age is about fifteen minutes when he is sitting still. In preparing a lesson, the teacher should consider this and provide a change of activity and relaxation periods during the class.

The rest periods should only be a few minutes as the child needs frequent rests rather than a prolonged one.

The November 1948 *Instructor* has some excellent suggestions for meeting children's needs for change.

The following supplementary teaching material may be used in any of the departments of the Junior Sunday School:

#### Verses of the Season:

##### WINTER NIGHT

BLOW, wind blow!  
Drift the flying snow!  
Send it twirling, whirling overhead!  
There's a bedroom in a tree  
Where, snug as snug can be,  
The squirrel nests in his cozy bed.

Shriek, wind, shriek!  
Make the branches creak!  
Battle with the boughs till break o'day!  
In a snow cave, warm and tight,  
Through the icy winter night  
The rabbit sleeps the peaceful hours away.

Call, wind call!  
In entry and in hall!  
Straight from off the mountain,  
White and wild!

Soft purrs the pussy-cat  
On her little fluffy mat,  
And beside her nestles close her  
furry child.

Scold, wind scold!  
So bitter and so bold!  
Shake the windows with your tap,  
tap, tap!  
With half-shut, dreamy eyes  
The drowsy baby lies  
Cuddled closely in his mother's lap.  
—Mary F. Butts

#### THE NORTH WIND BLOWS

COLD and raw the north winds blow,  
Bleak in the mornings early;  
All the hills are covered with snow,  
And winter's now come fairly.

NOW I wake and see the light;  
God has kept me through the  
night.  
I will lift my eyes and pray,  
Father, keep me through the day.  
—New England Primer—Adapted

#### DAYS OF THE WEEK

MONDAY alone,  
Tuesday together,  
Wednesday we walk  
When it's fine weather,  
Thursday we kiss,  
Friday we cry,  
Saturday's hours  
Seem almost to fly,  
But of all the days  
Of the week we will call  
Sunday, the rest day,  
The best of all.

#### THE CLOCK

THERE's a neat little clock—  
In the classroom it stands—  
And it points to the time  
With its two little hands.

And may we, like the clock,  
Keep a face clean and bright,  
With hands ever ready  
To do what is right.

JANUARY brings the snow,  
Makes our feet and fingers glow.

#### FROM MORNING UNTIL NIGHT

THE cock doth crow  
To let you know  
If you be wise,  
Tis time to rise.  
Folk Saying

#### TWO LITTLE REST EXERCISES

(Hold up right hand.)  
This is the hand I always use  
To take the Bread and Water.  
(Hold up left hand.)  
This is the hand I always use  
To fold it quiet after.  
(Fold hands.)

(To be said while using hand motions.)  
These are the handles I hold with my hands  
These are the pedals I push with my feet.  
At night I wheel it to where it stands  
My tricycle never stands in the street.

Mrs. Seth Harper

#### ENLISTMENT—ENROLLMENT—ATTENDANCE

(Concluded from page 26.)

humble enough to call on the Master Teacher for His inspiration and guidance; be diligent enough to prepare better lessons, and to bring to the class more interesting material than you can possibly give in the time allotted. Learn to know and to love your pupils. Then you will do a great job!

#### Summary

Let us sum up a few of the points mentioned in this lesson. First, getting and holding all members of the ward except those properly excused is largely a matter of good public relations plus an enrichment of spirituality.

Second, we must not minimize in the slightest degree the importance of properly "feeding and caring for" those who come to our Sunday Schools. We cannot afford to give even one poorly prepared lesson. A much-sought-after speaker said recently, "I cannot accept this invitation to speak; I haven't time to

prepare myself. If I don't make proper preparation, I won't have any more invitations to speak. Word gets around fast. I would be through!"

Here is another illustration: Recently a Salt Lake City newspaper photographer, J. M. Heslop, won high recognition in a national contest. In speaking of his success, he said, "I try to make every picture the most important I will ever take."

That should be the philosophy of every teacher, as he prepares to go before his class.

Finally, this matter of getting and holding all the membership of the Church is worth the effort. Jesus said: "For if it so be that you should labor all your life in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father."  
—Doctrine and Covenants 18:15.

#### Suggested Activities:

1. Call on at least one member of your ward not now attending

Sunday School and try to bring him into activity.

2. Begin to build your own teaching library. Start with Dr. John T. Wahlquist's book, "Teaching as the Direction of Activities," and Dr. Howard R. Driggs, "The Master's Art." Both may be purchased at the Deseret Book Company, in Salt Lake City. Include the current series of Teacher Training lessons in *The Instructor*.
3. Read "Enrollment Methods," by Emma Hull and Ed Bliss, beginning on page 37 of the February, 1950, *Instructor*.
4. Talk with at least one other Sunday School worker on ways to get and maintain attendance in Sunday School.
5. Read Chapter II of "The Master's Art," by Howard R. Driggs. Memorize the ten points on pp. 12 and 13.
6. Read Superintendent Hill's editorial on page 1, 1952 Convention Issue of *The Instructor*.

I am glad that the eight-hour day had not been invented when I was a young man. I am wondering what would have happened to me by now, if fifty years ago some fluent talker

had converted me to the theory of the eight-hour day, and convinced me that it was not fair to my fellow-workers to put forth my best efforts in my work. This country would not

amount to as much as it does, if the young men fifty years ago had been afraid that they might earn more than they were paid.

—Thomas Alva Edison

# LESSON REFERENCES

*For the Month of March*

## HISTORY OF THE CHURCH FOR CHILDREN

(Course No. 6)

Chapter 10. Good News for all the World

Harold B. Lee "Zion Must be Strengthened," *Era*, Vol. 54, June 1951, pp. 417-419. The importance of missionary work.

Antoine R. Ivins, "The Calling of a Seventy," *Era*, Vol. 54, June 1951, pp. 456-457.

## OLD TESTAMENT STORIES

(Course No. 8)

Chapter 10. A House Divided

Milton Bennion, "The Hands of Esau, the Voice of Jacob," *Instructor*, Vol. 86, Sept. 1951, p. 257.

## THE RESTORED CHURCH AT WORK

(Course No. 13)

Chapter 13. Faith

David O. McKay, "The Transforming Power of Faith in Jesus Christ," *Era* Vol. 54, June 1951, pp. 406-409.

Stephen L. Richards, "How's Your Faith?" *Era*, Vol. 54, June 1951, p. 455.

## PROVING YOUR PEDIGREE

(Course No. 19g)

Chapter 8. Utilizing Church Records

Archibald F. Bennett, "Romance and Discovery," *Era*, Vol. 52, July 1949, pp. 462-463. How Church records may be used for genealogy.

Chapter 9. Help from Vital Records

Eugene Olsen, "Government Records Help in Genealogy," *Era*, Vol. 54, February 1951 p. 83.

Chapter 10. The Truth Test

W. Henry Chace, "Genealogists Find Strange Discrepancy," *Church News*, Dec. 29, 1948, p. 21. Change in calendar resulted in double dating system.

## A MARVELOUS WORK AND A WONDER

(Course No. 19h)

Lesson 9. The Book of Mormon Fulfills Bible Prophecies

Editorial, "John the Baptist," *Church News*, May 16, 1951, p. 16.

Lesson 11. Restoration of Priesthood Authority

Don B. Colton, "The Life and Ministry of the Savior," *Relief Society Magazine*, Vol. 38, Feb. 1951, pp. 118-122.

## PARENT AND CHILD

(Course No. 19d)

Lessons 10-19. Expectancy of Growth at Various Age Levels (first to eleventh)

Lorna C. Alder, "Parent and Child," *Instructor*, May 1951, Vol. 86, p. 139.

## THE GOSPEL PLAN

(Course No. 19a)

Chapter 8. The Abrahamic Dispensation

John A. Widtsoe, "Who Are the Children of Abraham?" *Era*, Vol. 53, Nov. 1950, p. 870.

Chapter 12. Individual Responsibility in the Church

George Albert Smith, "Keep the Commandments," *Era*, Vol. 51, May 1948, p. 268.

Eldred G. Smith, "Strongest is the Gentle Hand," *Era*, Vol. 53, May 1950, pp. 381, 436.

George F. Richards, "Our Great Responsibility to Preach Gospel of the Kingdom," *Church News*, April 16, 1950, p. 6.

## A CHALLENGE TO SUNDAY SCHOOL TEACHERS

(Concluded from page 13.)

This deplorable condition may continue for many years and it could get worse before it improves. If the standards of public education are lowered and does not reach many of our people, the need for better religious training is apparent. Our Church has always favored better public education. That is one reason why Utah has one of the best school systems in the United States.

We conclude that there is a great need for spiritual rejuvenation in our generation. Some of the reasons are: (1) Many of our young men are being taken from a good controlled environment and forced into a situation where all of the worldly temptations are tantalizing their physical and emotional weakness. (2) Our

members are getting married younger and their home and parental training period is shortened. They are assuming the responsibilities of parenthood when they are very susceptible to the temptations of our culture. (3) Our young people are faced with two standards of behavior. A lower standard which permits them to satisfy their physical appetites, and a standard that has been established by God, that is a challenge to the best of us. (4) Public education is now reaching about four million young Americans. Crowded classrooms have lowered the standard of education. Thus there is a greater need for better and more effective religious teachings. Sunday School teacher, will you accept the challenge of 1952 and be better teachers?

## EFFECTIVE PRESIDING

(Concluded from page 10.)

Remember we are all striving to learn. None of us has reached perfection, therefore, be teachable and humble. Go to your duty with a prayer in your heart for the guidance of heaven. In this way the Lord can use you to accomplish His great purposes here on earth.

\*Adapted from an address President Barlow gave at the 1952 Santa Monica-Inglewood (California) Stake Sunday School Convention.

Am I my brother's keeper? That's an age-old question, but the answer's just the same. We must do all we can to help every individual to live the richest, fullest, most wholesome life possible.

—Wilma Jean Alexander,  
University of Chattanooga.



# HUMOR, WIT, AND WISDOM

## True Love

It was a little girl's first day at school and the teacher was making out her registration card.

"What is your father's name?" asked the teacher.

"Daddy," replied the child.

"Yes, I know, but what does your mother call him?"

"She doesn't call him anything. She likes him."

—*Hoard's Dairyman*

## STAND UP!

We have learned in airplanes to fly through the air like birds, and in submarines we have learned to swim like fish. All that remains now is for us to learn to walk upon the earth like men.

—*Dr. Halford E. Luccock*

Throw moderation to the winds, and the greatest pleasures bring the greatest pains.

## Strictly Business

Two snowy-haired old ladies, bouncing along in an antiquated automobile through York, Pennsylvania, made an illegal turn. The traffic cop had to blow his whistle vigorously and repeatedly before they came to a stop. "Didn't you hear my whistle, lady?" he asked. Wide eyed and innocent the little lady looked at him. "Yes, indeed," she said, "but I never flirt while driving." With a grin, the amazed cop waved them on.

—*Copper's Weekly*

## LOW BLOW

AROUND the corner, a London scrubwoman suddenly came face to face with her most detested acquaintance. "Laws, my dear!" she cried, with spurious enthusiasm. "Wot a turn you give me—I thought you dead!"

"Now, who told you that?" the other demanded. "Oh, nobody," the first replied, "but I've 'eard several people speaking well o' ye lately."

## Not One of Ours

Above the door of a church was an engraved message that read, "This is the gateway to heaven." Below the engraving hung a printed sign, "Closed during July and August."

—*Presbyterian Life*

## ALL OVER

Teacher, in geography class: "Where is the capital of the United States?"

Junior: "All over the world."

## LAFFY DAFFYNITIONS

A Bachelor is a man cheating a girl out of matri-money.

College-bred is a four-year-old loaf made with father's dough.

A dimple is a kind of depression a businessman likes. Eavesdropping is something which occurs when it rains.

A geyser is a waterfall upside down.

"Isolate" is something a teacher keeps a pupil after school for.

A lawsuit is a policeman's uniform.

A hill is a piece of land with its back up.

—*Capper's Weekly*

## A TIP

Beating swords into ploughshares is bound to be a noisy business, but the present racket isn't it.

The most difficult job of all is that of trying to look busy when you are not.

## CYCLE

Rags make paper; paper makes money; money makes banks; banks make loans; loans make poverty; poverty makes rags.

—*Mutual Moments*

## WHAT NOT TO BE

A convention speaker once remarked: "There are three things I have never wanted to be: The front pew in a church, the third verse of a hymn, and the last speaker on a convention program."

## THE PHILOSOPHER'S STONE

Time passes quickly. There is nothing we can do about it except to see, as far as possible, that it passes fruitfully. . . .

The past has gone; the future has not yet come; the present is all we have. We cannot change the past, nor can we draw upon the future, but we can use the present. So let us touch the philosopher's stone, for it is the foundation of successful living:

Take time to look—it is the price of success. Take time to think—it is a source of power. Take time to play—it is the secret of perennial youth. Take time to read—it is the source of wisdom. Take time to be friendly—it is the way to happiness. Take time to laugh—it is the music of the soul.

—*Adapted from The Sunshine Magazine.*

# *The Potency of Personal Influence\**

*By President David O. McKay*

**T**HERE are various elements in Sunday School teaching which influence children and often tend largely to direct their thinking and acting throughout life. Those which are generally considered of prime importance are the lessons, and the scripture quotations memorized, the influence of the general assembly with the impressive opening exercises—the singing, the praying, and particularly the quite, reverential attitude of the group during the administration of the sacrament. All these leave their indelible mark upon the susceptible mind of each budding child. I would not say a word that would minimize their importance. . . .

“Every person to a greater or less degree affects the lives of those with whom he associates. There is a radiation from each individual character. People are more or less susceptible to this radiation. If we could interpret it rightly and fully as did Jesus, the Great Teacher, we could arrive at a just estimate of those whom we meet. This radiation comes not from what the person pretends to be but from what he is *really and intrinsically*. . . .

“When teachers more fully sense the potency of this vital element in the guidance of youth, and will seek the companionship of their pupils, particularly the indifferent ones, outside the classroom, there will be fewer absentees from Sunday School, and fewer failures along the path of mortality and faith.”

## *Spearheading the Aim\**

*By President Stephen L. Richards*

**M**y observation over the years has taught me that it is well for Sunday School teachers to have in mind all the time the overall objective of their teaching or an aim for the aims, if you will. It is well for a truth to come out of each lesson for the assimilation of the student, and it is desirable for the student to be led into conscious appreciation of truth as equipment in a life of service. The Lord has set the Church in the earth to serve man. Its revealed objectives are:

“*First, to preach the Gospel to all the world; and second, to perfect the lives of the Saints.* All theological learning and religious exercise should be routed in these directions and interpreted in terms of service and duty. . . . From the earliest ages, children can be encouraged to look forward with ambition to be missionaries, to be bearers of the Priesthood, to be teachers, to be married in the Temple. If we would take the pains to do it, we could construct the heroes for childhood out of missionaries, noble women and the Priesthood in the Lord's service rather than drawing so heavily on other personalities. Every student is a prospective missionary and Church servant. Why not treat him or her as such in every class and all the time, and evaluate all material and method by its efficacy in production of the finished product—a servant of God.”

## *The Sunday School's Opportunity\**

*By President J. Reuben Clark, Jr.*

**O**PPORTUNITY for service to the Master and responsibility therefore, are fully reciprocal.

“In the Sunday Schools of today are training those whom the Lord will, in the future, call to work in his service and to guide his people under his direction, till he himself shall come to rule. Indeed, as he now uses angels to help him in his work, so when he comes to reign personally upon the earth he will continue to use those who are learned in his doctrines, those who have his truth, those who know his ways, to carry out his will, those who lived anciently and the qualified of modern days. Since no man knows, indeed not even the angels know the day and the hour of his coming, but the Father only, and since the foretold signs of his coming, apparent to the Prophet and by him marked, are day by day multiplying with intensity, all who take on the teaching of his servants and handmaids must, under great penalty for failure therein, see that their teachings are of the things that will be useful in the general service of the Lord when he comes, and that count also in man's travel toward immortality and eternal life. . . .

“How evil then would be, evil beyond man's power to measure, the teachings to the young in the Sunday School of things not needful or even useless for the work of the Lord; or the teaching of the wisdom of men that is contrary to the revealed word of God; or of false ideals; or of that which would corrupt our morals; or of things that destroy faith in God or in his word; or that would inculcate rules of living that lead men along forbidden paths. And we may recall here that it was the learned Paul who said, ‘the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’

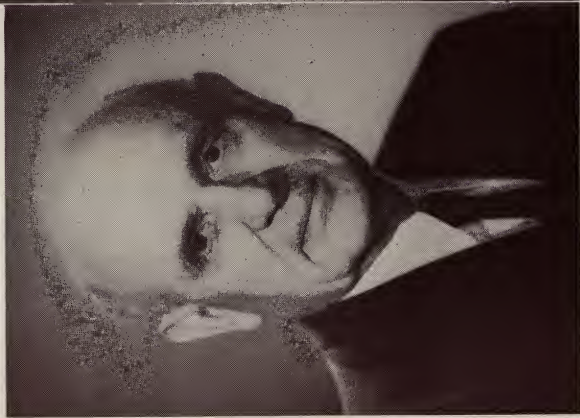
“We who teach the youth and the mature of the Church must have faith not only, but courage—physical courage if we shall be challenged for carrying on God's work, moral courage to observe the precepts and to practice the principles of the higher life that Christ prescribed in the ancient days and has revealed in our own time, intellectual courage—the rarest of all courage among the worldly learned—to declare God's truths even when we may be burdened with the sneers of those whom the peoples of the earth call great. We shall grievously fail in our callings—we who teach—if we shall not measure up in any part of all this.

“To the Sunday School workers I repeat: Opportunity for service to the Master—and this you have in large endowment—and responsibility for that service—which comes to you in equal measure—are fully reciprocal. And the Lord requires that each of us use in its fullness the power that comes to him in the Lord's service, for guiding souls to their exaltation.

“I would that every Sunday School teacher would consider well his calling.”

\* These quotations were adapted from the February, March and June, 1949 issues of *The Instructor*.

THE FIRST PRESIDENCY  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



PRESIDENT STEPHEN L. RICHARDS  
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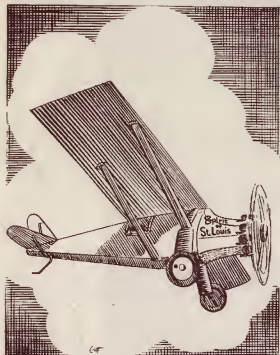
PRESIDENT J. REUBEN CLARK, JR.  
*Second Counselor*



# TWICE A LONE EAGLE

## Up From Life

ONE of my fondest boyhood memories is that of watching a bashful, sun-bronzed and angular young man ride down a home-town street, propped up in the back of an open automobile.



Drawing by Goff Dowling  
PEOPLE POINTED FINGERS, TOO

Crowds cheered wildly. The youth was a national hero. His name was Lindbergh—Charles A. Lindbergh. Not many days before this “Lone Eagle” had flown the Atlantic in his “Spirit of St. Louis.” It had been the first solo non-stop flight from New York to Paris.

People talked about Lindbergh and his wondrous flight on that May day in 1927 for days and weeks and months. They talked about his book, *We*, published shortly afterward. Candy bars were named for him. He was awarded the Congressional Medal of Honor. Foreign nations honored him.

The Twenties were daring, fast-moving and boisterous in many ways. People sang “Collegiate” and college men wore baggy knickers and raincoats covered with cartoons. They danced the “Charleston.” Lindbergh personified all the daring of the era, but in other ways he was different. He was humble and sincere and quiet-spoken. He neither drank nor smoked. People liked to think of him as much more than a hero. He was a model young man.

Lindbergh's fame endured. He became an American ambassador of goodwill. He flew from New York to the Canal at the inauguration of seven-day mail service from Miami to Buenos Aires. He winged to the Orient via the Arctic Circle. In China he campaigned for flood relief. He toured Europe, Africa and South America.

Other achievements added lustre to his name.

Then came the gathering clouds of World War II. And with them came angry words in America about Charles A. Lindbergh. He was too friendly with Hitler's Nazis in Germany—potential enemies of Britain and France and even the United States. In 1938, the year before the Nazis plunged the world into its most terrible war up to that time, Lindbergh was presented an honorary medal, the Nazi order of the German eagle.

Indignant countrymen heaped more criticism on their former hero.

Not until late in 1951 did the American public learn, apparently, the true story about Charles A. Lindbergh and World War II. It came in an International News Service report from Paris, where Lindbergh had been cheered thunderously twenty-four years before. The report was on a book about to come off the press, entitled *Marshal Without Glory*. It was on Hermann Goering, the Nazi air chief. In gathering data for the volume, two British journalists discovered the information about Lindbergh. Shortly before World War II he had been assigned a secret mission by the United States War Department. He was to learn all that he could about the Nazi air force. He had successfully flattered the medal-loving Goering. Lindbergh had given high American leaders detailed reports on Germany's mighty air arm.

And in silence, the “Lone Eagle” had faced a swirling torrent of criticism from his unknowing countrymen.

The world is full of Lindbergh stories. Too often people are quick to lift a finger against those needing a helping hand instead. I once was associated with a man brimming with unusual talent in his field. His work began to slow up. He did not get things done as well as usual. Loose ends began to bob up. I joined in the criticism. Then one day—after he had died suddenly—we learned that for weeks he had been prey to a soul crippling illness. He had borne his burden silently.

A friend of mine told about a neighbor who held a high position in the Church. But she missed important meetings. She did not visit the poor and the sick. She just seemed to rock leisurely away on her front porch. Then one morning my friend awakened to find that the neighbor had died during the night—from an incurable malady that had plagued her for months.

There are Sunday School teachers who need a helping hand rather than a pointed finger. And there are Latter-day Saint boys and girls in classrooms who so often need understanding rather than censure.

How can a teacher better understand them? By getting better acquainted with them. I recall a conscientious Latter-day Saint teacher in the Sabbath School who had more than her share of “problem” boys in her class. But she won them to better discipline—and living. She gave them assignments, and visited their homes. She learned something of the problems of the boys. She invited them to her apartment for help in preparing talks.

“Understanding is a well-spring of life unto him that hath it,” says the Proverb.\* Particularly is it a well-spring of life and strength and leadership to those in the Sunday School cause of the Church.

—Wendell J. Ashton

\*Proverbs 16:22.